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C. Alſton R. P. D. *Hen.*
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THE LAW and EQUITY OF THE GOSPEL. OR THE Goodneſs of our Lord AS A LEGISLATOR.

Delivered firſt from the Pulpit in Two plain Sermons. And now Repeated from the Preſs, with others tending to the ſame End.

To which is added,

The Grand Inquiry to be made in Theſe *Inquiſitive Times*; together with The *Reſolution* of *Paul* and *Silas.*

AS ALSO

An *Improvement of That Inquiry*, Containing, in its Parts, A *Reſolution unto It ſelf.*

AND

A Scriptural Prognoſtick of Jeſus Chriſt's Second Advent to Judge the World.

LASTLY

A *Præſervative* againſt *Ambition.*

By *THOMAS PIERCE* D.D. Chaplain in Ordinary to his MAJESTY, and Dean of *Sarum.*

London, Printed by *S. Roycroft* for *Robert Clavell* at the *Peacock* in St. *Paul's* Church-yard. 1686.

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A PREFACE TO THE READER.

Chriſtian Reader,

THô *ſome Diſputes are made Needful by needleſs Queſtions which are raiſed by* (a) ſtrife of Words; *and thô when Malice, or Curioſity, Carnal Intereſt, or Ambition, have brew'd and broached ſuch Doctrines, as are diſhonourable to God, and his holy Goſpel, or have a Tendency to the Ruin of Church and State, The* greateſt

(a) 2 Tim. 2. 14.

greatest Lovers of Peace and Silence *must so dispute against the Former, as by their Arguments to assert and secure the Later; Thô the most peaceable Dr.* Hammond, ★ the Best of Men, *and* † The Divinest, *(as two eminent Prelats have publickly stil'd him from the Press,) thought it his Duty to be the Author of more Disputes and Defensatives, than I and my Betters have ever yet been, (as his Controversial Writings do make apparent, his second Volume being spent like the Eighth Volume of Erasmus,) yet 'twere heartily to be wish'd such powerful Courses could be taken, as might prevent the every Cause and Occasion of them.*

* *Johannes Oxon* in vitâ *H. H.* p. 45. et 53.
† *Humfredus Sarum* in Operum *Hammondi* Vol. 4. p. 853.

Experience tells us 'tis often easier, by Obstinate Silence to prevent, *than by Reason to* confute, *or to* shame *an Error. And next to such a Resolved Silence, I know not any better Preventive of needless Controversies and Questions, than our Meditating on Questions which are* not needless, *But of great Consequence to be asked, and of greater Necessity to be Answered. And such as to which* we ought to give our selves (b) wholly. *As* (c) what we must do that we may

(b) 1 Tim. 4. 15.
(c) Acts 16. 30.

may be ſav'd? *What is the certain* (d) Diagnoſtick *whereby to judge without Sin of our ſelves, and others? and as well of our preſent, as future ſtate? What is that we call The Goſpel? and wherein eſpecially does It conſiſt? What is it* to be able to (e) comprehend with all Saints, the Breadth, and Length, and Depth, and Highth, and ſo to know the Love of Chriſt which paſſeth Knowledge? *to know the* Immenſity *of his Love, expreſſed to us (as by an Emblem,) by all the* Dimenſions *of the* Croſs *he was faſtned to; Extended* upwards, *and* downwards, *and on* Both *the* ſides *of it; a Type of the* Fathomleſs *love of Chriſt, whereof the Knowledge is ſupereminent, ſurpaſſing and tranſcending All* other *knowledges in the World. In ſo much that we may fitly eſpouſe our Apoſtles Reſolution,* (f) Not to know any thing in compariſon of Jeſus Chriſt, and Him Crucified; *whereby is pithily repreſented The Law and Equity of The Goſpel, which is the Summ of All the Theology a Faithful Steward needs Preach, towards* (g) the Saving of himſelf, and of Them that hear him.

(a) Matth. 7. 16, 19, 20, 21. Mark 16. 16.

(e) Eph. 3. 18, 19.

(f) 1 Cor. 2. 2.

(g) 1 Tim. 4. 16.

And

And as in the Days of our Forefathers, when Christian Simplicity *was at its pureſt,* A vitious Life *was juſtly reckon'd, not only the* greateſt, *but the* worſt Hæreſie *in the World; So of Convictions, and Confutations,* Religious Practices *were the moſt* Cogent. Ἀναπόδρητοι συλλογισμοὶ (*as St.* Chryſoſtom *ſomewhere calls them,*) *Convincing Syllogiſms and Arguments, not to be* anſwer'd *by the* Acuteſt, *nor ever heartily* gainſaid *by the* worſt *of men. And therefore as Controverted Doctrines have taken up much of my Time paſs't, ſo Theſe (I am ſure) are the* Grand Requiſites, *which 'twill be better to advance for the Time to come.*

I eaſily gueſs what will happen, to me and others of the Old Stamp, (the envied Friends and Diſciples of Dr. Hammond,) *whilſt we ingage in This Courſe of Preaching up* Chriſt as a Legiſlator; *and of celebrating The* Law, *as well as the* Equity *of The Goſpel; of walking evenly in our Doctrines 'twixt two Extremes; to wit* Socinians *on the one ſide, and* Solifidians *on the other. Even the ſame that befell the Antient Fathers of the Church; who for diſtinguiſhing the*

the Perſons *or* Subſiſtences *of the Deity*, *were called* Tritheites *and* Arians *by the Followers of* Sabellius; *and yet were called* Sabellians *too*, *both by the* Tritheites *and the* Arians, *for not dividing the very* Subſtance, *or the Deity it ſelf. So for teaching that our* Saviour *did conſiſt of* two Natures, *they were branded as* Neſtorians *by the whole Sect of the* Eutychians; *and yet were ſtiled* Eutychians *too by all the Gang of the* Neſtorians, *for aſſerting that our Saviour was no more than* one Perſon. *After the very ſame manner*; *We*, *for holding the* Neceſſity *of* impartial Obedience *to Chriſt's Commands*, *and* (*by conſequence unavoidable*) a Neceſſity of Good Works, *as Part of the* means *of our being* ſaved, *do commonly paſs for* Socinians *in the Raſh Cenſure of* Solifidians; *and yet are accompted* Solifidians *by the like Raſhneſs of the* Socinians, *for our* diſclaiming *All Merit in our* Obedience *and* Good Works, *as to the making* Satisfaction *to the* Juſtice *of God for our Tranſgreſſions*; *and for deſiring with St.* Paul, To be found only in Chriſt, not having our own Righteouſneſs, Philip. 3.9.

a But

But That which is of God (by Faith.)

But we must not be afraid to assert and propagate The Truth, *because there are who infer it from diverse* Falshoods; *Nor may we dishonestly* let it go, *for other mens holding* it in unrighteousness. *For for* us *to deny our* Obligation *to Good Works, because there are who do contend for the* Merit *of them; or for* us *not to own the perfect* Necessity *of Obedience, which does naturally tend to the* Glory *of God, because* Socinians *own the same to his great* Dishonour; *or for* us *not to infer it from the* Divinity *of our Saviour, (as well as from the Perfection both of his* Covenant *and his* Commands,) *because such Hæreticks do infer it from their* Denial *of His Divinity, and of his Plenary* Satisfaction *for the Sins of the World; is just as bad as if* the Christians *should now begin to dogmatize, That there are* Three distinct Gods, (*the Father, Son, and Holy Ghost,*) *because* The Jews *and* The Mahomedans *do constantly hold there is* but ONE.

Rom. 1. 18.

I ſhall therefore ſo order the following Parts of my Deſign, betwixt the Enemies *of* Truth *upon* either ſide, *as to hazard the diſpleaſure of* both Extreams. *But yet becauſe I am convinc'd by the beſt Searches I can make, That the preaching up of* Faith *in its* vulgar Notions, *hath been generally the* Cauſe *of ſuch a* Carnal Security, *as hath* ſhrunk up *thoſe Sinews of* Vertuous Living, *wherein the ſtrength of* Religion *doth chiefly ſtand; and that Men are made* Infidels (*not to ſay* Atheiſts) *in their* practice, *by no means more, than by their* Errours *about the* Nature *and the great* Privilege *of the* Goſpel, *and ſo of their* Belief in the Lord Jeſus Chriſt; *I ſhall give ſuch a* Byaſs *to my enſuing Meditations, as may incline them moſt ſtrongly to the Advantages of* Obedience, *and* ſtrict Converſe. *Whether by ſolving ſuch* Objections, *as ſtill remain to be Conſider'd; or by the clearing of ſuch Scriptures, as men have* Appetites *to* obſcure; *or by ſhewing the* Agreement, *of ſuch as may ſeem to* contradict, *or elſe by pointing at ſuch* Inſtructions, *as all the* Premiſſes *put together*

gether *ſhall chance* to yield *us.*

And this I ſhall do, if God permit upon ſome future Opportunities; if This I preſently lay hold on ſhall prove as worthy of Acceptation, as by Me it is well-intended. That it may, I think fit to premiſe beforehand This Declaration: That if in any Thing I have ſpoken, I ſeem to have ſpoken ſomewhat Auſterely; I have not done it with any particular Reflections, upon any man's Perſon, alive, or dead. My Propoſitions are Univerſal, *as well as* True; *and my Severities to the Guilty lye All in common. As many as find themſelves concern'd, may make their* perſonal *and their* private *Applications of my Reproofs; ſo as they carry it in their Memories, that I have* made None at all. *For the longer I live, the more I am of this Opinion, that* Truth *it ſelf may be* aſſerted, *and* Queſtions *about it* decided *alſo, without reflecting upon the* Perſons (*thô we* muſt *intimate the* Parties) *from whom we differ.*

And here I am tempted to take *Occaſion* (*where None is* offer'd) *to tell my Reader for his Service,* (*if I can rightly apprehend it,*)

it,) that when I am now and then conſulted by a young Student in Divinity, and a Candidate for the Prieſthood, what kind of Cynoſure *he ſhall* ſteer by, *when he is newly launching forth in the vaſt Ocean of Theology; I do not* preſently *direct him, (as Dr.* Steward *at St.* Germans *directed* Me,) *to begin with* Vincentius Lirinenſis; *to* proceed *with* Baronius *and The* Magdeburgenſes; *Then with the Fathers of the Church for the firſt Three hundred years; Nor do I* preſently *ingage him in the Learned and Elaborate and laudable Method of Mr.* Dodwell, *whoſe Parts, and Piety, his Patience, and his Pains-taking, many Theologues may imitate, but few can equal; But firſt I tell him, that the ſhorteſt and ſureſt way, whereby to make himſelf a ſufficient and ſound Divine, is (next to his reading and revolving the* Word of God,) *to ſtudy the Works of Dr.* Hammond; *beginning with his* Annotations, *at leaſt with his* Paraphraſe *on the* New Teſtament, *His* Practical Catechiſm, *and His Book* of Fundamentals. *For I have been long of this Opinion; that He whoſe important Office it is, to be a Lea-*

der

der of other men in the Way of Truth, and either not at all to err, or else to err as inoffensively, as 'tis possible for him to do in a state of Frailty, will find it Safest to be a Follower *of the most Excellent* Dr. Hammond, *who (if any man ever was) was a Circumspect* Follower *of* Jesus Christ. *To whom be Glory for ever and ever.*

ERRATA.

PAge 13. line 17. read *dear.* and l. 18. r. *dearer.* p. 14. l. 12. after *of* r. *That.* p. 27. l. 3. in marg. r. ἡμεῖς. p. 31. l. 5. from the bottom, r. *Receive.* p. 53. l. 2. from the bottom, r. *Good.* p. 103. l. 10. in marg. r. c. 47. p. 106. l. 9. r. *ſtreight.* and l. 18. after *Them* r. *in.* p. 110. l. 17. after *option* r. *to be.* p. 119. l. 18. r. *Six and twentieth.* p. 126. l. 5. in marg. r. *tra.* p. 216. l. 11. for *at* r. *of.* p. 253. l. 3. from the bottom, r. *art.* p. 277. l. 9. r. *moſt Congregations do conſiſt.* p. 280. l. 10. after *elegantly* r. *call's it.* p. 313. l. 4. after *Spouſe)* r. *we are.* p. 331. l. 19. after *or,* blot out *to.* p. 423. l. 7. after *near* add *to.* p. 431. l. 17. r. *Modrevius.* p. 433. l. 14. dele *The.* p. 434. l. 18. after *and* dele *The.* p. 485. l. 12. r. *promiſed.* p. 571. l. 18. r. *eſpecially.* p. 704. l. 1. after *is* r. *many thouſand.*

THE NECESSITY OF WEARING THE Yoke of Christ.

JOHN XIII. 13.

Ye call me Master and Lord, and ye say well, for so I am.

§ 1. THat we may see how well the Text may be made suitable to the Time, both to the *Day* of the *Month*, and to the *Business* of the *Day*, we shall do well do bear in mind, throughout the Tenor of my Discourse, that our Saviour's last Supper did consist of two

parts. There was a *Cœna*, and a *Poſt-Cœnium:* which we may fitly enough expreſs, by calling them the *firſt*, and the *ſecond Courſe.* Our Saviour roſe from the *firſt*, to *waſh* and *wipe his Diſciples Feet*, (v. 5.) which as ſoon as he had done, he ſat him down unto the *ſecond*, (v. 12.) And then deſigning to inſtitute the *tremendous Sacrament* of his *Body*, he prepared his *Communicants* with theſe words following, (v. 13.) *Ye call me Maſter and Lord, and ye ſay well, for ſo I am.*

The word *Lord*, and the word *Maſter* do ſo *agree* in the *Tranſlation*, and yet in the Original do ſo much differ, that we muſt bring in the *Greek* to explain the *Engliſh*, or elſe we ſhall miſs of its full Importance.

§ 2. Κύριος is a word which refers to *Power.* Διδάσκαλος a word which relates to *Knowledge.* Κύριος is from κῦρος, which properly ſignifies *Authority*; but Διδάσκαλος from διδασκω, which properly ſignifies *to Teach.* Our bleſſed Saviour is the *firſt* in his *Kingly* Office, and the *ſecond* in his *Prophetical.* He is [Κύριος] a *Lord*, to *protect* and *govern*; He is [Διδάσκαλος] a *Maſter*, to *direct* and *teach* us; And *Both* he is καὶ ἐξοχὴν, in ſuch a degree of *ſupereminence*, as is not common to *him* with others;

others; ὁ κύριος, *THE Lord*, and ὁ διδάσκαλος, *THE Master*. In as much as he is *the Lord*, we are to *serve* in his *House*; And in as much as he is *the Master*, we are to *learn* in his *School*. He is κύριος *the Lord*, to stretch his *Scepter* over our *Hearts*; And διδάσκαλος *the Master*, to light his *Candle* within our *Heads*. As a *Master*, he *instructs* us to *know* our Duties; but as a *Lord*, he commands us to *do* them also. He is proposed to us as *Both*, for our *Observance* and *Imitation*. That *looking on him* as our *Lord*, we may be *humble*; and *taking after* him as our *Master*, we may be *wise*.

§ 3. And this which helps us to *Understand*, may help us also to *divide*, and *apply* the Text. For

First of all, If he is κύριος, which properly signifies a *Lord*, whose Prerogative it is to *Command* and *Rule* us; then must we pay him a strict *obedience*, in as much as we are his *Subjects*, or as being his *Soldiers*, and *Servants* too. (Such as promised in our Baptism to *fight manfully under his Banner*.)

Secondly, If he is διδάσκαλος, which properly signifies a *Master*, whose property it is to *instruct* and *teach* us; then do we owe him

obedience too, as being his *Followers* and *Diſciples*, placed under his *Diſcipline*, and trained up in his *School*.

Thirdly, It follows by way of *Inference* from two expreſſions in the Text, (towit the *firſt*, and the *laſt*,) that he is not only to be *called* our Lord and Maſter, but to be ſeriouſly *received* and own'd as *ſuch*. For mark the manner in which he ſpeaks.

Ye *call* me *Lord*, and ye *call* me *Maſter*; and in that ye *ſay well*, becauſe what ye *call* me, I truly *am*. But to *ſay* well, is *one* thing; and to *do* well, *another*. And therefore becauſe I truly *am* what ye *call* me, *be* you as truly what you *pretend*. If I your *Lord* and your *Maſter* have waſhed *your* feet, remember then to *do as ye have me for an Example*, and ſee that ye waſh *oneanothers* feet. If they have called *me* Belzebub, who am the *Maſter* of the *Houſe*; how much more ſhould ſuch as *You* (who are but ſome of my *Houſhold*) be content to be called as *bad*, or *worſe*?

In the two *firſt* of theſe Particulars we have the *Doctrin* of the Text; and in the laſt we ſee the *Uſe*. Not an Uſe of my framing, but ſuch as the *Author* of the Text was pleas'd himſelf

himself to draw *from* it for our Instruction.

§ 4. The *Result* of the *Doctrin* is briefly *this.* That we must not expect to live as *Libertines* under *Christ*, who is not only our *Elder Brother*, to make us *partakers* of his *Inheritance*; but our *Lord* and our *Master*, to make us *obedient* to his *Commands.* Not our *Lord* only to *Save* us, but especially our *Lord* to be *served* by us. Nor our *Master* only to *teach* us by the *Veracity* of his *Doctrin*, but more especially to *reform* us by the *convincingness* of his *Life.* Our *Lord* and *Master* in the *Text* hath such a *twofold* Importance, as comes to one and the same *end* in the *Application.* We may *distinguish* the Notions, but must not *separate* or *divide* them. They must be *coupled* in my *Discourse*, as here they are in the *Subject* of it. For as Scholars of Christ, we ought to *imitate* his *Example*; which how can we do, unless as *Servants* of Christ, we *obey* his *Will?* When * *Jesus began both to do, and to teach*, he *taught* according to what he *did.* As were his *Precepts*, and his *Doctrin*, such exactly was his *Life*, and his *Conversation.* He led his Life by the *Rule of the Moral Law*; by his perfect *obedience* unto which, he was pleased to blunt the edge,

* Acts 1. 1.

not in ye leaſt

edge, and to abate the *Rigour* of it. So that 'tis abſolutely *Impoſſible* for *us* to follow his *Example*, unleſs by yielding our *Obedience* to his *Commands*. We cannot embrace him as a *Maſter*, unleſs we receive him as a *Lord* too.

§ 5. And with *this* I am deſirous to *fill* my Readers ſo much the *rather*, becauſe I take it to be a point, concerning which as it is *dangerous*, ſo it is *eaſie* for us to err. And ſo much the eaſier, becauſe it is *acceptable* and *pleaſant* to the natural Appetites of the *fleſh*, to look on Chriſt as a *Redeemer*, but *nothing elſe*. To entertain him as a *Lamb*, fit to be fed upon at his *Table*, whereby we may be *nouriſhed* to *Life Eternal*; But *not* at all as a *Shepherd* to *guide* and *govern* us, and by the ſtrictneſs of his Diſcipline, to keep us from *ſtraying* out of his *Paſtures*. For let us look a little *within us*, and *examin* our own *hearts* by our own *experience*. Do we not naturally eſteem it an happy Thing, to have as much of this World as we know what to do with? as much as we can ſacrifice to *all* our *Senſes*? to live in as great a ſuperfluity of Sports and Pleaſures, as a *Tiberius* can *injoy*, or a *Petronius think of*? And (when we are deeply run in *debt* by our *expenſeful Senſualities*)

ſualities) to have all our *Debts paid* out of *Another* man's *purſe*, all our *recknings* made *even*, *Acquittances* put into our *hands*, and nothing more required to be done on our parts, than to *believe we owe nothing*, and that if by *continuing* in our Exorbitant *expences* we plunge our ſelves in *new Debts*, they ſhall all be diſcharged out of the very ſame *Treaſure*? Nay, is it not yet a more *pleaſing Error*, a more *delicious* kind of *miſtake* and *madneſs*, to think our *Debts* were *all remitted* before we were able to *contract* them? And then with a greater force of Reaſon, Are we not apt to look on *Them* (I do not ſay as the moſt *rational*, but) as the moſt *comfortable* Preachers, who bring us Tidings even from Heaven, that all our *Duties* are done *already* by *Another* man's *obedience* in our behalf? that all our *Sins* are *diſcounted* by Another man's *Sufferings*? all our *Puniſhments* inflicted upon Another man's *Shoulders*? And that 'tis *ſafe* for us to *Sin*, upon condition we *deſpair* not of being *pardon'd*, but believe *without doubting* that we were *juſtified from Eternity*, and that our Sins were all *forgiven* before they could poſſibly be committed? not only *all* the Sins that *are*, but *all* that *ſhall* be?

§ 6.

§ 6. I need not ſay who they are, by whom this *Carnal Chriſtianity* is *preach't* and *printed*; Nor can we chooſe but confeſs, that to the men who have *embraced this preſent world*, as did *Demas*, (the men who are *afraid* there is a *Heaven*, becauſe it infers there is a *Hell* too, the men who live after the *fleſh*, and moſt *pretend* unto the *Spirit*, the men who *pray* and *deſpiſe dominion*, the men who *praiſe God* and defraud their Neighbour,) it is an admirably *pleaſant* and *gladſom Doctrin*. And this I take to be the Reaſon, why ſo much of the *Libertine* doth ſhew it ſelf with bare face in the *Chriſtian world*. For what the *Sons* of *Diſobedience* do think *moſt pleaſant*, they do paſſionately deſire to have *moſt true*. All their *Wits* are ſet on work to find out *Arguments and Reaſons*, whereby to *evince* it, and make it *good*. What ſoever they *feed* upon is ſo exceedingly *fermented* by this ſour *Leven*, that the *wholſomeſt* of *meats* is made to *nouriſh* their *Diſeaſe*; and none ſo *much*, as the *Bread of Life*. Even *Sermons* and *Sacraments* are moſt *perverted* to their *deſtruction*. And therefore the *Tendency* of Opinions ought to be diligently Weigh'd. For when men's *Opinions* in

in Religion are *gratifications* to the *Flesh*, and when they are *Servants* to those *Opinions*, and transported with the *pleasure* of being Such, there is hardly any *passage* in all the *Scriptures*, which they will not prevail with to *sound that way*.

But seeing the *Joy* and *Contentment* which is wont to arise from a *pleasing Falshood*, is but like the *Joy of Hypocrites*, exceeding * *short*, and cannot last any longer than a *Natural* man's *life*, (which, if it continue till he is *old*, is much too *young* to be but the *childhood* of *Æternity*,) we ought to look upon *Them* as our *sureſt Friends*, who are so curteously *severe*, as to *awaken* us out of our *Reverie*; not permitting us to go on in our merry *Dream*, for fear it prove a *dead sleep* by long *continuance*, whose *danger* will not be *discern'd*, until we *awake* in *Another world*.

* Job 20. 5.

§ 7. *They* indeed do say *truth*, who say that *Christ* is our *Saviour*, our *Sacrifice*, our *Elder Brother*, and our *Advocate*, and that by him we are *redeemed from the Curse of the Law*; (Gal. 3. 13.) But nothing *hurts* more than *Truth it self*, when 'tis not *solidly* and *wholly*, but only *partially* deliver'd. And they

ſay not the *whole Truth*, until they add this unto all the reſt, that *Chriſt* is our (*a*) *Maſter*, our (*b*) *Lawgiver*, our (*c*) *King*, and our (*d*) *Judge*; and that *he came not to abrogate, but to perfect the Law.* To *fulfil* it, ſaith the *Engliſh*; To *fill it up*, ſaith the *Greek*; for πληρῶσαι is the word, *Matth.* 5. 17. Hence therefore I ſhall argue the obligation lying upon us, that we *exceed* the *Jews* as much, by our *obeying* the *moral Law*, as *They* did *us*, by their *obeying* the *Ceremonial.* And this I ſhall do by three ſuch *ſteps* or *Degrees*, as may ſerve for *three Rounds* of a *Jacob's Ladder*; whoſe *Bottom*, although it touch the *Earth*, yet it reacheth at the *Top* within the *Heavens.*

(*a*) Joh. 13. 13, 14.
(*b*) Joh. 13. 34. Gal. 6. 2.
(*c*) Rev. 19. 16.
(*d*) Mic. 5. 1.

§ 8. Firſt, If Chriſt were nothing more than our *Lord and Maſter*, we muſt be concluded to be his *Servants*; becauſe they are *Relative* and *Correlative*, which do mutually infer the *one* the *other.* And were we nothing more to him than *hired Servants*, we could not ſure but be *obliged* to do his *work:* which is not only to *believe* he is *true*, and *righteous*, and will pay us the *wages* which he hath *promis'd*; But (over and above) it is to

come

come when he *calls*, to *go* when he *sends*, and to *do* what he *bids* us, without *exception*, or *delay*. For was it ever yet the *work* of an *hired Servant*, to *believe* that his *Master* is an *honest meek man*, who first will suffer himself with *patience* to be *abused* by his *Servant*, and then besides his *forgiveness*, will give him also a great *Reward?* No. 'Tis the *keeping* of his *Commandments* which is the *Doing* of his *work*; And that is strictly recommended by *Christ* himself, as the κριτήριον or *touchstone* whereby to judge what we *are*; whether *loving*, or *faithful*, or *knowing* Servants. If *loving* Servants, we will keep his Commandments, *John* 14.15. If *faithful* Servants, we will be sure to do *whatsoever he commands us*, *John* 15. 14. If *knowing* Servants, and such as *know that we know him*, his best beloved Servant tells us, *we will keep his Commandments*, 1 *John* 2. 3. Still the *keeping his Commandments* is as 'twere the great *Vein*, carrying *spirits* and life throughout the *Body* of the *Gospel*, that is, *Health* and *Salvation* to them that read it. Let men *write* never so much; let them *Dispute* never so *well* for the cause of *Christ*; or let them *preach* never so *often*; this

Eccleſ. 12. 13. at laſt will be the *product* and *Sum* of *All*, *Fear God, and keep his Commandments.* And therefore the *keeping of his Commandments*, which is the *doing of his work*, is every where ſet before us as the *only-ſufficient Proof*, or Demonſtration, that we do not only *call* him our *Lord* and *Maſter*, but that we practically *receive* him as truly *ſuch*. But this is not all.

§ 9. For *he* is *ſuch* a *Lord and Maſter*, as deſerves *more* of us than *bare obedience*; in as much as he hath not only *hired* us, but hath *bought us out-right*. So ſaid St. *Paul* to his

1 Cor. 6. 19, 20. *Corinthians*, *We are not our own, for we are bought with a Price.* And therefore if he had been pleas'd, he might juſtly of *Servants* have made us *Slaves*. Lord! how *exactly* ſhould we be *dutiful* to this our *Maſter*, if we would only do for *him*, as we would that *our Servants* ſhould do for *us*? we look for *abſolute*, *impartial*, *univerſal obedience*, from a Servant only *hired from year to year*. And ſure much *more* from *ſuch* a Servant, as is bound in an *Apprentiſhip* for *ſix* or *ſeven*. Much more *yet* from *ſuch* a Servant, as we have *bought* out of the *Gallies*, and *dearly paid* for, and made as much our *Peculium*, as either

ther our *Sheep*, or our *Oxen*, or as the *Furniture* of our *House*. But now the blessed *Lord and Master* speaking to us in my Text, hath *bought* us all from what is *worse* than the *Turkish Gallies*; even as much as a *Lake* of *Fire and Brimstone* is worse than a *Sea* of *Salt and Water*. Nor must we serve him the *less* (with the *Antinomians*,) but rather the *more* for our being *bought*: because being *bought*, we cannot possibly be our *own*; And sure the *less* we are our *own*, the more we must needs be *his* that *bought* us; He having *bought* and *deliver'd us out of the hands of our Enemies*, as well to the end that *we might* * *serve* him, as to the end that we might be *safe*. He bought us for his *own* sake, as well as *ours*. We indeed were *dear* to him, but he was *dearer* unto *himself*. The very *Disgraces* which he suffer'd as having a *Tendency* to our *Good*, were *first* and *chiefly* suffer'd by him as having a Tendency to his *Glory*. And however he intends our *present Good*, in order to our *Future Glory*; yet he intends our *Glory too*, so far forth as 'tis in *order*, and *subordination* unto his own. So that if when he *bought* us, and made us *His*, he aymed sooner

* Luke 2.74.

ſooner at his own *Glory*, than our *Salvation*, it cannot but follow from that ſuppoſal, he aymed *ſooner* at our Salvation from the *Tyranny of Sin*, than from the *Torments of Hell* as the *wages* of it. And this he did as for his *own* ſake, ſo very particularly for *ours*. I ſay for *ours*; becauſe the *Torments* of *Hell* could not poſſibly come neer us, were it not for the *Tyranny* and *Filth* of Sin. When men do *ſin as with a* ★ *Cartrope*, (to uſe the Phraſe of the Prophet *Eſa*,) with the *ſtrength* of the *Cartrope*, they *draw* Hell to them. But eſpecially for his *own*; becauſe the *Tyranny* of *Sin* is an impudent *Rebellion* againſt his *Will*, and immediately tendeth to his *Diſhonour*; whereas the *Torments* of *Hell* are great *Diſcouragements* from *Sin*, and *executions* of *vengeance* on them that *do* it. *Hell* is God's *Bridewell*, or *Houſe of Correction*; but *Sin* is that *Tyrant* which drags us *thither*. *Hell* is *God's* Creature, but *Sin* is *Satan's*. The *Torments* of *Hell* are extreamly *uſeful*, as well to *ſatisfie* the *Juſtice*, as to ſet forth the *Glory* of our Creator; whereas the *Tyranny* of *Sin* doth oppoſe itſelf againſt *Both*. In ſo much that the *Reaſons* are *great*, and

* Iſa. 5. 18.

and *many*, why we are bought with a *Price* by our *Lord and Master*, that we might live in *obedience* to Him that *bought* us. *Sin* was the *object* of his *Hatred*, for being the *subject* of his *Dishonour*; And therefore the *Scope* of our *Saviour's Purchase*, was rather to *purifie*, than to *forgive* us, although it was to *forgive* us too. To forgive in the second place, thô to purifie in the first. According to the Method St. *Peter* us'd in his Preaching; *Repent and be converted, that your Sins may be blotted out*, (Acts 3.19.) Without Repentance and Conversion, no such Blessing as *Forgiveness* can ever be.

§ 10. But neither is *This* the *greatest Title*, our Saviour hath to his being our *Lord and Master*. For as he hath not only *hired*, but *bought us out-right*, so neither hath he bought us with any *Corruptible things*, as *Silver*, or *Gold*, or *pretious Stones*, but with *his own most pretious Blood*, 1 *Pet.* 1. 18, 19. Now had we been People never so *lovely*, or been *worth* never so *much*, he could not have *bought* us with more *expense*; He could not have *paid* at a *Deerer Rate*; even *Almightiness itself* could not have *given more* for Us. For he

he that *bought* us was *the Word*, *the Word that was in the Beginning*, *the Word that was with God*, *the Word that was God*, *the Word by whom all things were made*, (John 1. 3.) And ſure the *Word that was God*, was *Almightineſs itſelf*; Add *He* it was who *gave himſelf for us*, (Tit. 2. 14) And *more* than *Himſelf* he *could not* give. For *of him*, *and through him*, *and to him are all things*, Rom. 11. 36. & Heb. 2. 10.

§ 11. Lord! by how many *Rights* and *Titles*, may He pretend to our *obedience* when he *commands* us? All the *Relations* of *ſub* and *ſupra* are made uſe of in Scripture for our *Conviction*. Not only *here* in *This Text*, is he ſaid to be our *Lord*, and we his *Servants*; He our *Maſter*, and we his *Scholars*; But he is *every thing* to us (in other paſſages of Scripture) which may oblige us to the *Love*, and the *Service* of him. *He* (for Example) is our *Head*, and we his *Members*. *He* our *Bridegroom*, and we his *Spouſe*. *He* is our *Shepherd*, and we the *Sheep* of his *Paſture*. *He* our *Everlaſting Father*, and we his *Children*. He our *King*, and we his *Subjects*. He is our *God*, and we his *People*. *He* our *Potter*,

Potter, and we his *Clay*. He our *Creator*, and we the *work* of his *hands*. And as if *all* this *together* were hardly enough to *indear* him to us, *He* is also our *Redeemer*, and *we* the *Price* of his *Blood*. Now to what *purpose*, or for what *reason*, should our Saviour be said to be *All this* to us throughout the Scriptures, unless it were to afford us this *general Lesson*, That whatsoever can be *due*, in *any* measure, from any *Inferiour* to a *Superiour*, of any *Quality* or *Degree*, the same is due in *perfection*, and out of all measure, from *Us* to *Christ*. In one *Capacity* our *Love*, our *Fear* in another, our *veneration* in a third, our meek *submission* in a fourth, our *delectation* in a fift, our *admiration* in a sixt, our perfect *dependence* in a seventh, and our *absolute obedience* in *every one*. 'Twould be a *profitable* Impertinence (if an Impertinence) to insist on this Last, from *every one* of our Saviour's *Relations* to us. But not to run out beyond the time which is allow'd for this Service, I shall press it no farther, than the *Text* and the *Context* will give me *warrant*.

§ 12. First then let us consider, that seeing our Saviour is Διδάσκαλος, a *Master* to

Teach, and to *Inſtruct* us; nor only *ſo*, but alſo κύριος a *Lord*, to *Command*, and *Govern* us; It is not only our Duty, to *learn* the *knowledge* of his *Doctrin*, as his *Diſciples*; but withal as his *Servants*, we muſt yield obedience to his *Commands*. For if we follow him as a *Maſter* ſent to *principle*, and *teach* us, and *nothing elſe*; ſo that as *Scholars* of his *School* we hold his *ſentiments* or *tenets*, and entertain his *Propoſitions* as ſure and *certain*, but go no farther; what *then* do we more by way of Reverence to *Chriſt*, than the ſeveral *Sectaries* of the *world* to the ſeveral *Authors* of their *Opinions*, whether their opinions are *true*, or *falſe*? ſhall we be *followers* only of *Chriſt*, as they of *Geneva* are of *Calvin*, or as they of *Helvetia* do follow *Zuinglius*, or as they of *Saxony* follow *Luther*, or as the brethren of *Scotland* do follow *Knox*? ſhall we be *factious* only for *Chriſt*, as the *Franciſcans* are for *Scotus*, and the *Dominicans* for *Aquinas*? Nay ſhall we follow Chriſt no otherwiſe, than as the *Stoicks* did *Zeno*, or the *Academicks*, *Plato*? or as *Julian* did *Jamblicus*, and the old *Magi*, *Zoroaſtres*? ſhall we think we are *Chriſtians*

ſtians good enough to ſerve turn, for having been *baptiz'd in the name of Chriſt*, and for *hiſtorically believing* his *holy Goſpel?* the very *Scholars* of *Pythagoras* were moſt exactly of his *Creed*, and great *Admirers* of his *Philoſophy*, and perfectly led by his αὐτὸς ἔφα. His *Mouth* was their *Oracle*; his *words* their *Text*; what he *ſaid*, they were *ſworn to*, becauſe *He ſaid* it. And ſhall we who are *Chriſtians* give no more Reverence unto *Chriſt*, than the old *Pythagoreans* were wont to give unto *Pythagoras?* or than the *Turks* at this day do give to *Mahomed?* ſhall we *live* as if we *believ'd*, that *Chriſtianity* is but a *Sect*, if not a *Faction?* And that nothing is to be done, but to be *orthodox Profeſſors*, embracing the δόγμα χρηστὸν (as the Heathen call'd it,) that is, the *Doctrin*, or *Tenet*, or *Faith* of Chriſt? whilſt at the very ſame time we do *abjure* him by our *neglects*, *revile* him by our *Oaths*, *ſpit* upon him by our *uncleanneſs*, buffet him by our *Blaſphemies*, *ſtrip* him by our *Sacriledge*, and even *Murder* him by our *Rage?* methinks the *Blindneſs* of the *Heathen* may be of ſome vertue to *clear* our *Eyes*. For the *Diſciples* of *Pythagoras* did not only

give *aſſent* to their Maſter's *Dictates*, but alſo did *imitate* his *Example*, and were *obedient* to his *Commands*. Juſt as *Alexander's Soldiers* did ſo ambitiouſly affect to be like their *General*, that they were loath to ſpeak *plainly*, becauſe He *ſtutter'd*. Or as the *Scholars* of *Plato* were ſo exceedingly concern'd to have a *ſimilitude* with their *Maſter*, that they *eſpouſed* his *Deformities*, and *prided* themſelves in his *Imperfections*. They would have *Cuſhions* under their *Dublets*, becauſe he was *Gibbous*, or too *thick Back't*. So devoted they were to their *Maſter Plato*, that becauſe he was *not ſtrait*, they would reckon none *handſom* who were *not Crooked*.

§ 13. Lord! what a *ſhame* it is for *Chriſtians*, to be *leſs* conformable to a *Maſter*, who is infinitely *fairer than the Children of men*, moſt *accompliſhed* and *perfect* in every kind? And yet we know without *Obedience* we cannot poſſibly be *conformable*, either to his *Precepts*, or his *Example*. For *notwithſtanding he was a Son, yet learned he obedience by the things which he ſuffer'd*, (*Heb.* 5. 8.) And *being made perfect* through ſuffrings, he thereupon *became the Author of Eternal Sal-*

Pſal. 45. 2.

Salvation, (not to them that *believe* him only, but) *to them that obey him* alſo, (*v.* 9.) not to any *Believing Rebels*, not to *Treacherous Believers*, of which the world is too full; but to them who have *Faithfulneſs*, as well as *Faith*; who ſo *believe*, as to *ſerve* him, and *do* his *Will*. He is not the *Author* of *Salvation* to them that *know* it, but *do* it *not*; or to them who do *promiſe*, but *not perform* it. (For almoſt *All* do *know* his Will, and *all* do *promiſe* to *perform* it, (not only in their *Baptiſm*, but over and above on their *Bed* of *Sickneſs*.) No to *Them*, and *Them only*, is he the *Author* of *Salvation*, who *live* according to what they *know*; and juſtifie their *Promiſe*, by their *Performance*. Our Saviour intimates by a parable (*Matth.* 21. 28, 29, 30, 31.) that the *obedient Churl* is much better, than the *mealymouth'd Rebel*. It is a vain thing to ſay, we are *Sons of God*, and *Servants of Chriſt*, unleſs we *practically Shew*, as well as *Say* it. *A Son honoureth his Father, and a Servant his Maſter* (ſaid God heretofore by the Prophet *Malachi*;) *If I then be a Father, where is mine honour? if I be a Maſter, where is my Fear?* Now what was thus ſaid

Mal. 1. 6.

ſaid to others, by *God the Father* under the *Law*, is as effectually ſaid to *us*, by *God the Son* under the *Goſpel*. * *Why call ye me Lord Lord, and do not the things that I ſay?* To ſay, *Sir your Servant*, is either a *Complement*, or a *Jeer*, when we ſay it *with* our *Lips*, but *without* our *Actions*. And this doth ſeem to be intended by the words of my Text, if we compare it with the *Inference* deduced from it. *Ye call me Lord and Maſter, and ye ſay well.* But to *ſay* very *well*, is not *ſufficient*; For the * *Devils ſaid well*, in ſaying that *Chriſt* was the *Son of God*. And the *Worldling* † *ſaid well*, in that he ſaid unto our *Saviour* of the Commandments of the Law, *All theſe things have I kept from my Youth.* But *not every one that ſaith unto me Lord Lord, ſhall enter into the Kingdom of Heaven*; for the *Life* of *Chriſtianity* conſiſts in *Practice*. And therefore the *Inferences* are *Theſe*, which are drawn from the *Text* by *Him* that *ſpake* it. *If I then your Lord and Maſter have waſhed your feet, ye alſo ought to waſh oneanother's feet*, (v. 14.) *If ye know theſe things, happy are ye if ye do them*, (v. 16.) And by the ſame Logick he argues in the very next Chapter,

* Luke 6. 46.

* Mat. 8. 29. Mar. 5. 6, 7. Luk. 8. 28, 30.

† Mat. 19. 20.

Mat. 7. 21.

Chapter, which is another part of his *Farewell-Sermon*: *If any man love me, he will keep my words*, (v. 23.) and *He that loveth me not, keepeth not my words*, (v. 24.) which is as if he should have said, [He that *loves* me will *obey* me, and *do* the Things that I *appoint* him; which if any man does *not*, let him *say* what he *will*, he does *not Love* me.] *For no good Tree can bear ill Fruit*, (that's an Aphorism of Christ, *Matth.* 7. 18.) there is not any thing more *impossible*, than that *sincere Love*, and a *solid Faith*, should ever bring forth *Rebellion*, and *Disobedience*. (Or so much as *consist* with that which *does*.) No, no more than a *Vine* can bring forth *Thorns*, or no more than a *Fig Tree* can bring forth *Thistles*. From whence the Sequel is Unavoidable, That if we do not justly *Obey* our Master, we neither heartily *Love* him, nor do we cordially *believe* him. For let our *Faith* and our *Love* be what they *can* be, they are no more than a Couple of *Trees*, which must be *known* by their *Fruit*. *That's* the great *Diagnostick* commended to us by our *Saviour*, whereby *to judge* of *ourselves* and *others*, *Matth.* 7. 20. If the *Fruit* is *Disobedience*

Luk. 6. 43, 44, 45, 46. Jam. 3. 12.

ence to the *Commandments* of our *Lord*; then the *Love* that is pretended is but a *Thorn*, and the *Faith* ſo much talk't of, an arrant *Thiſtle*. Let the *Lover* or the *Believer* be commonly *call'd* what he *will*, either a *Vine*, or a *Fig Tree*, A *Godly man*, or a *Saint*; And let the *Leaves* or the *Branches* be never ſo ſpecious to the *Eye*, (I mean *Profeſſions*, and *Shews*, and *Forms of Godlineſs*,) Yet our *Maſter's* Affirmation is ſtill as *true*, as it is *Terrible*, *Every Tree* [without exception] *which bringeth not forth good fruit, is hewn down, and caſt into the Fire*, (Matth. 7. 19.)

Matth. 3. 10.

Lord! what a *change* of men's *manners* would this *one word* produce, were it but throughly *Underſtood*, or but ſufficiently *conſider'd*? had it the happineſs to be taken, as well into the *Hearts*, as the *Ears* of men? behold the only ſure way whereby to *judge* without *Sin* of *our ſelves* or *others*. If we are *fraudulent* perſons, or *Drunckards*, if we are *Schiſmaticks*, or *Rebels*, if we are *Slanderers*, or *Railers*, or fals *Accuſers*, or any otherways abounding in the *fruits of the Fleſh*, (Gal. 5. 19.) 'tis plain that *God*, when he *cuts us down, will alſo caſt us into the Fire*. I ſay

ſay he *will* and *muſt* do it, becauſe of his *Juſtice* and *Veracity*, unleſs *Repentance* ſtep in timely 'twixt *Us*, and *Death*. And ſtill, by *Repentance*, I mean *Amendment*. Not an empty *confeſſion* that we *have* ſin'd, nor yet a cheap *wiſhing* we *had not* ſin'd; no nor expreſſions of *Attrition* for *having* ſin'd; but a *bringing forth fruits meet for Repentance*; A *Renovation* of the *outward* and *inward man*; ſuch a *thorow Reformation* as does make a * *New Creature*; A *Change of mind*, and of *manners*, even *the fruits of the ſpirit*, *Gal.* 5. 22. In a word; If we are not our *own*, but *are bought with a Price*, and bought out right by our *Lord and Maſter*, and that as to the *whole* of us, both *Soul* and *Body*; Then (as St. *Paul* does well infer) let us *glorify* him that *bought* us *both in our Bodies and in our Souls*, becauſe they are not truly *ours*, but *his* that *bought* them, 1 *Cor.* 6. 20.

* 2 Cor. 5.17.

§ 14. But there is yet another *Leſſon* to be derived from this *Doctrin*, and ſuch as our *Maſter* in the *Text* has taught us *how* to draw from it by his Example. For it being to be præmiſed, that the *Diſciple is not above his Maſter, nor the Servant above his Lord*; we

Matth. 10.24. John 13.16.

muſt not only *do* as our Maſter *did*, But (when God ſhall call us to it,) it is our Duty alſo to *ſuffer*, as he hath *ſuffer'd*. Firſt we muſt *do* as our Maſter *did*; For 'tis his *own* way of arguing in the next verſe after my Text; *If I your Lord and Maſter have waſhed your feet, ye ought alſo to waſh oneanother's feet; for I have given you an example*, that *ye ſhould do as I have done.* Here he argues from his being our *Lord and Maſter*, the obligation lying upon us to give an *active obedience* to his *example*, and (by way of conſecution) to his *Command.* And this being ſo, *what manner of men ought we to be in the courſe* of our Lives and *converſations?* we ought to *Love* oneanother, as *He* did *Us*; not only *unto the Death*, but to the *fulfilling of the Law too.* And how far are they from that, who are (κακῶν ἐφευρηταὶ, that is) *Inventors of evil things?* of Lyes, and Slanders, and moſt malitious Accuſations, againſt a People more Innocent, and better Reputed than themſelves? This is not *to do as we would be done by.* Much leſs is it to *love our Neighbour as ourſelves.* Much leſs yet to love *our friends*, as our Lord loved *us* when

2 Pet. 3. 11.

when we were his *Enemies.* To be *Imitators of Christ,* (which men must be, if they will be *Christians,*) we ought to * *serve* one another, as *he* did *us*; yea to serve our *Inferiours,* as he did *His*; and that with *such* a kind of *Service,* as is the *washing of their feet.* And his reason to inforce it is chiefly this, [the *Disciple is not above his Master, the Servant is not above his Lord,* and *I have given you an example, that ye should do as I have done.*] But now besides that this Argument does evince the moral *Necessity* of our *Active obedience* and *conformity* to his *Example* and *Command*; it also shews us our obligation of having a *fellowship with his sufferings,* and a *conformity to his Death,* which connotates our *Passive obedience* also; and is the main thing intended in this second Lesson the Context yields us.

§ 15. For when he had said to his Disciples, that he would shortly *send them out as so many Sheep amongst Wolves,* from whom their usual *entertainment* should be to be *persecuted,* and *hated,* and to be *scourged in their Synagogues,* and all for the *sake* of him that *sent* them, (*Matth.* 10. 17. *&c.*) he labour'd

* αὐτὸς διδάσκαλος καὶ κύριος, ἡμεῖς δὲ ἀλλήλων ὀφείλομεν. Chrysost.

Philip. 3. 10.

to give them an acquieſcence in all their Suffrings, from this one ſingle Conſideration, that *'tis enough for the Diſciple, if he be as his Maſter, and the Servant as his Lord*, (v. 24.) *If they have called the Maſter of the Houſe* Belzebub, *how much more ſhall they call them of his Houſehold?* (v. 25.) There he argues from his being our *Lord and Maſter*, the obligation lying upon us, to *ſuffer* the evils which he hath *ſuffer'd*. Then if at any time we ſhall fall into the *Enmity* of the *World*, into a *Croſs* or *Diſgrace* which is *undeſerved*; we may relieve ourſelves enough with this one *Remembrance*, That 'tis the *friendſhip* of the *world* which is *enmity with God*, (James 4. 4) and *that 'tis well for the Servant, if he be as his Lord*; we muſt not be ambitious to be *above* him. It will be uſeful to *expoſtulate* and *reaſon* the matter within ourſelves. Shall we be ſuch *mad Diſciples*, as to *expect*, or but *deſire*, to fare any better than our *Maſter?* ſhall we be ſuch *overnice*, or ſuch *delicate Servants*, as to repine at thoſe *hardſhips*, which were the Portion of our *Lord?* ſhall we expect to be *applauded*, and *well reported* by all the world, not only

only by the Beſt, but by the worſt of men alſo, when our Bleſſed *Lord and Maſter* is call'd a *winebibber*, a *Glutton*, an *Hypocrite* and a *Deceiver*, a *Blaſphemer*, and a *Boutefeux*, a *Conjurer*, and a *Demoniack?* or ſhall we ſhamelеſſly be *ſeeking great things for ourſelves*, whilſt our *Maſter* is the *outcaſt and Scorn of men?* (when he who is at once the *King*, and alſo the *Biſhop of our Souls*, is *trodden* down into the *Duſt*, It may ſeem a thing *improper*, an *Abſurdity*, and a *Solœciſm* for *us* to proſper.) Shall we who *are not our own*, but are *bought out right* by our *Maſter Chriſt*, be either ſo *arrogant*, or ſo *ſtately*, as to be *ſtretching our ſelves on Couches, and Beds of Ivorie*, whilſt he our *Lord*, and our *Lawgiver*, our *King*, and our *Head*, our *Advocate* and our *Judge* too, is either *grov'ling* upon the *Earth* in a *bloody ſweat*, or *ſtretched out* upon the *Croſs* in *Tears* of *blood*, as well as *Brine?* ſhall we be *drinking wine in Bowles*, (like the Wantons of whom we read in the Prophet *Amos*,) whilſt our *Maſter* cry's out, *he is a thirſt*, and has nothing wherewith to *quench* it, but the Cup of *Trembling* and *Aſtoniſhment*, not only *ſharp* as *vineger*, but *bitter* as *Gall*

Amos. 6. 6.

Wiſd. 2. 8.

Gall too? ſhall we be *crowning our ſelves with Roſebuds*, (like the Atheiſts of whom we read in the Book of *Wiſdom*,) whilſt our *Lord and Maſter's* Diadem is made of *Thornes*? ſhall *we* be *dancing to the ſound of the Viol*, whilſt *His Ears* are *bored through* with the moſt *ſharp-pointed Sarcaſms*, that the *Wit* of *Inſultation* can well *invent*? Let us look upon the Caſe in another colour, and admit it were our own. Would we not wonder at *ſuch* a *Servant*, and think him *mad*, who ſhould affect to *eat finer*, and *take leſs pains*, to be much *better clad*, and to *lye ſofter* than his *Maſter*? It is enough then for *us*, that we fare at leaſt *as well* as our *Maſter Chriſt*; that we ſuffer *no more*, than to be *ſpit upon*, and *buffeted*, and *ſcourg'd*, and *Crucified*. If a Chriſtian is but *beggar'd*, or if but *rail'd at*, and *ſlander'd* for conſcience ſake, he fares a great deal *better* than his Maſter Chriſt did; if he is *Crucified*, or *hang'd*, he fares *no worſe*. The *Thought* of which will be ſufficient, (if we are qualified with *Faith*,) to make us *ſmile* upon our *ſuffrings* when they are wrongfully caſt upon us, and to furniſh us with *Patience* (if not with *Pleaſure*) in all our

our *Pains*. I ſay with *Pleaſure*, becauſe our Maſter taught his Diſciples, to *Rejoice* in that Caſe, and to *leap for Joy*; for that is the Engliſh of our Saviour's ἀγαλλιᾶσθε, *Matth.* 5. 12. *Rejoice* (ſaith he to his Diſciples) *and leap for joy, when men ſhall revile you, and perſecute you, and ſpeak all manner of evil againſt you falſly, for my Sake.*

§ 16. Thus having ſeen the *obligation*, laid upon us by *Jeſus Chriſt* as our *Lord and Maſter*, both to *imitate* his *Example*, and to yield *obedience* to his *Commands*, as well by doing him *Paſſive*, as *Active Service*; I ſhall conclude with the *Neceſſity*, the *Indiſpenſable Neceſſity* we all are under, either of riſing to *life eternal*, if we accompliſh this *Condition*; or of incurring (if we do *not*) by ſo much the greater *Condemnation*. For let our *Profeſſions* be what they will, of *Faith* in Chriſt as a *Redeemer*; we cannot *own* him as a *Maſter*, Unleſs we are *Followers* of his *Life*; nor without ſincere *obedience*, can we *Recive* him as a *Lord*. And yet *unleſs* we ſo *receive* him, He will not *then* receive *us*, in the great day of Diſcrimination, when he ſhall ſolemnly put a Difference betwixt the *Wheat*, and the *Chaff*,

Chaff, taking the *one* into his *Garner*, and burning up the *other* with *Fire unquentchable*. For *not* to *him*, who *hides his Talent in the Earth*; much leſs to *him*, who vainly *throws* it into the *Aire*; But to *him* who does *employ* and *improve* his Talent, the righteous Judge of all the world will uſe that Sentence of Approbation, (*Matth.* 25. 21.) *Well done thou good and faithful Servant, Enter thou into the Joy of thy Lord.* From whence it follows as *unavoidably*, as that *God cannot lye*, That we muſt All without exception be *firſt well Doers*, we muſt firſt of all be *good and Faithful Servants*, before the *Judge* can ſay to us, *well done good and faithful Servants.* And yet again he muſt be able to ſay That to us, before he can poſſibly bid us *Enter into the Joy of our Lord.* He cannot ſay *well done*, to an *Evil Doer*; He cannot call him a *Faithful*, who is an *unfaithful* Servant; He cannot ſay *Come ye bleſſed*, and *Enter ye into the Joy of your Lord*, to whom the Sentence of *Go ye Curſed into everlaſting Fire* does of right belong.

§ 17. And if theſe things are ſo; then as we tender the greateſt Intereſt both of our Bodies

Bodies and of our Souls. Let no man cozen us to Hell, by making us believe we are *ſure* of Heaven. Beware of *Comfortable Preachers* (as they that love to be flatter'd do faſly call them,) who either write or ſpeak much in the *Praiſe* of *Faith*, But in *Diſparagement* of *obedience* to the Commandments of our Lord. And often quarrel at the *neceſſity* of being *rich in good works*, as if *Salvation* were to be had at a *cheaper Rate*. Let me put the caſe home, as well to others as to myſelf, in the feweſt words. Have we an earneſtneſs of Deſire to live for ever in Bliſs and Glory? or are we *careleſs* and *indifferent* what ſhall become of us *hereafter*? Do we ſeriouſly believe an *Immortality* of our *Souls*, a *Life* after *Death*, and a *Day* of *Judgment*? Or do we but *talk* of theſe things in civility to the men amongſt whom we live? if we are in good earneſt in the Rehearſal of the *Creed*, of the *two laſt Articles* in particular, the *Reſurrection of the Body, and the Life everlaſting*; Then let the *Condition* of the *New Covenant* abide forever in our *Remembrance*. And ſeeing *this* is the *Condition* on which the *promiſe* of

Salvation is given unto us, that we *receive* and *own* Chriſt as our *Lord and Maſter*, as our *Saviour*, and our *Prince*, as our *Advocate*, and our *Judge* too; And that we *ſo* own him in our *Lives*, as well as in our *Beliefes*, as well in our *practice*, as *ſpeculation*; Let us not flatter ourſelves for ſhame (as ſo many Traytors to our own *Souls*,) that Salvation will be found upon *eaſier Termes*. For to ſuch as cannot pretend to be *Babes*, or *Ideots*, or never to have liv'd *within the ſound* of Chriſt's Goſpel, the words of the Apoſtle are very poſitive and Expreſs, That *without Holineſs and Peace*, (that is to ſay, without our *Duties* both to *God*, and to our *Neighbour*,) *No man living ſhall ſee the Lord*, Hebr. 12. 14.

And this I think may ſuffice us to have learn't at this time from the Text in hand. For thô I ſay not that theſe are *All*, yet theſe *Eſpecially* are the *Leſſons* we are concern'd to draw from it, and ſuch as willingly flow to us from its moſt *rational Importance*.

"Now

"Now to him who is able to do ex-
"ceeding abundantly above all that we
"are able to ask or think, according to
"the power that worketh in us, unto him Ephes. 3. 20, 21.
"be glory in the Church by Christ Je-
"sus, throughout all Ages, world with-
"out end.

The GOD of GRACE, it worketh in Sons both to will & to do of his own good Pleasure
Tis not of him y^t willeth nor of him y^t runneth but of GOD y^t sheweth Mercy.

THE Yoke of Christ

Easier than That of

MOSES:

AND HIS

Burden a Refreshment to such as Labour.

MATTH. XI. 30.

For my Yoke is Easy, and my Burden is light.

(A Text not unsuitable to all the Severities of the Lent, which is (if St. *Jerome* may be believ'd, and other Fathers more antient,) of Apostolical Institution. A Time sequester'd by That Autority, for the Exercise and Practice of Christian Strictness, expressed pithily in my Text,

Text, by our bearing both the *Burden* and *Yoke* of Christ.)

§ 1. The *Affinity* and *Connexion* is as *obvious*, as it is *close*, betwixt my *present*, and *former* Text. For it was the last Service which I perform'd in this Place, to shew how *Christ* is our *Lord and Master*. Such as he was pleas'd to assert himself, in the *thirteenth of St. John*, at the *thirteenth verse*. It now remains that we Contemplate the Moderation of the *Laws*, whereby our *Lord* is exceeding *Gratious*, and our *Master* extreamly *Good*. For it seems not sufficient that he is known to be a *Lord*, in Exacting *obedience* to his Commandments, unless he be as well known to be *good* and *gratious*, in that his *Commandments are not grievous*. (Nothing neer so insupportable as they were thought by those *Gnosticks* St. *John* alludes to, 1 *John* 5. 3. who fell away from Christianity, and disown'd Christ himself, for fear their Loyalty and obedience should cost them dear; living then, as they did, in Times of Trial, and Persecution;) He is our *Lord*, and our *Master*, in respect of the *Yoke* with which he *binds*, and in regard of the *Burden* where-

wherewith he *loads* us. But this our *Maſter* is *Good*, and our *Lord Gratious*, in reſpect of the *Eaſineſs* which he gives unto the *one*, and in regard of the *Lightneſs* wherewith he qualify's the *other*. But

§ 2. Our Tranſlation, however True, is ſo far ſhort of the Original, that (as before, ſo now alſo,) the Greek muſt come in to aſſiſt the Engliſh, or elſe we ſhall miſs of its whole Importance. For 'tis not only *my Yoke is Eaſy*, But ζυγὸς μου χρηστὸς, my Yoke is *Good*. My Yoke is *profitable* and *uſeful*. My Yoke is an *indearing* and *delectable* Yoke. For all this and more is imported by the word χρηστὸς, as Lexicographers and Gloſſaries do make apparent. That is, (to expreſs it without a Metaphor) The Service of Chriſt is a moſt gratious, and Deſirable Service. What he commands us to perform, is not only very poſſible, but facil and eaſy to be perform'd. Nor only ſo, but ſweet and pleaſant in the performance. It is not only our Bounden *Duty*, but 'tis our *Intereſt*, our *Delight*, our *Reward* to ſerve him.

§ 3. And ſuch as the *Yoke* is with which he *binds*, ſuch is alſo the *burden* wherewith he

he *loads* us. Whatſoever his *Burden* may here import. If the *Burden* of his *Precepts*, then 'tis *abſolutely* light. For then the *Burden* and the *Yoke* are Terms *æquivalent*. The *lightneſs* of the *one* explains the *Eaſineſs* of the *other*; and the later clauſe of the Text is but an *Exegeſis* of the *former*. Or admit that by his *Burden* is meant the *Burden* of his *Croſs*; yet even *then* we muſt confeſs it is *comparatively* light. And ſo indeed it is in two conſiderable reſpects. Firſt in reſpect of the *endleſs puniſhment*, which will fall upon Them that *refuſe* the Burden; and again in reſpect of that *unſpeakable Reward*, which will be given unto them that ſhall *take it up*. The *Croſs* of Chriſt at its *heavieſt* is but a *Burden* of *Afflictions*, which St. *Paul* accompts *light* for theſe two reaſons. Firſt becauſe *it is but for a moment*; next becauſe *it works for us a far more exceeding and eternal weight of glory*. For as the ſame Apoſtle ſaith to the ſame *Corinthians*, (what ſeems at firſt hearing a contradiction,) οὐ δεδόξασται τὸ δεδοξασμένον, that *That which was glorious was not glorious at all, in reſpect of the glory which excelleth*. So 'tis as true That

2 Cor. 4.17.

2 Cor. 3.10.

our

our Afflictions are no Afflictions, in compariſon with the Beatitudes which they work for us as our Reward.

§ 4. This is the meaning of the Text conſider'd ſimply in it ſelf. Wherein are two Things eſpecially which offer themſelves to our *Conſideration.*

Firſt the *Greatneſs* of Chriſt in the *Extent* of his Authority; and

Secondly his *Goodneſs*, in the merciful *uſe* or *employment* of it.

Firſt his *Greatneſs* is very evident, in that he has the power to impoſe a *Yoke*, and a *Burden.* A *Yoke* of *Injunctions* upon our *Necks*, and a Burden of *Suffrings* upon our *Backs.*

Next his *Goodneſs* is as apparent, from the *eaſineſs* of the one, and from the *lightneſs* of the other. For beſides That *Eternal and exceeding weight of Glory*, which gives an *eaſineſs* to the *Yoke*, however *hard*; and a *lightneſs* to the *Burden*, however *heavy*; The one is ſo *eaſy* in *it ſelf*, and the other in *it ſelf* is ſo truly *light*, (conſidering that *dolor, ſi gravis, brevis*, is juſt as much, as *ſi longus, levis*,) that even the *Yoke* of his *Injunctions* does

give us *Freedom*, and the *Burden* of his *Suffrings* affords us *ſtrength*.

If we put them both together, they make a Text without length extremely copious; for it exhibits to us at once the *Law* and *Equity* of the Goſpel. The *Yoke* and the *Burden* do prove the firſt, as the eaſineſs and the *lightneſs* infer the ſecond. It ſerves to keep us in the *Fear*, and the *Faith* of Chriſt. For firſt the nature of a *Yoke* implies a Bridle to our *Preſumption*; and then the *eaſineſs* of *this* Yoke does alſo forbid us to *deſpair*. Chriſt is here both in his *Kingly*, and *Prieſtly* Office; at once to *rule*, and to *bleſs* us too. He is an *Abſolute* Soveraign, becauſe to *Him* it does belong to put a *Yoke* upon our *Necks*, But yet withal he is a *good* and a *Gratious* Soveraign, becauſe It is not only *eaſy*, but gives us *eaſe* too. And though it may ſometimes *vex* the *Body*, yet it brings * *Reſt unto the Soul.*

* Verſ. 29.

The Reaſon of which is wrapt up in the cauſal *For*, being conſider'd in its *Retroſpect* on the Verſe going before. Where no ſooner had he ſaid, *Take my Yoke, and ye ſhall find reſt*; but immediatly it follows, *For*,

For, or *Becauſe* my Yoke is eaſy. And this again affords us a *double Reaſon*, for which we ſhould *come* at his *Invitation*, (v. 28.) Firſt becauſe my *Yoke* is *eaſy*, Therefore *come unto me*; Next becauſe it is ſo *gratious* as to give *Reſt unto your Souls*, Therefore *come unto me all ye that labour*. And this is the meaning of the Text in its relation to the Context.

§ 5. To Contract my meditations within the compaſs of the time, and withal to go forwards with the deſign I have in hand, (which is not only to ſhew the *Law*, but alſo the *Equity* of the Goſpel,) I muſt not *now* conſider Chriſt in the *extent* of his *Authority*, as he is Χριστὸς ἀνυπεύθυνος, (that is to ſay) an *Abſolute unaccomptable* Maſter, to whom of right it does belong to impoſe a *Yoke*, and a *Burden*; (for That was properly the Subject of the laſt Service which I perform'd;) But only in the *exerciſe* and *uſage* of it, as he is Χριστὸς ἱλεήμων, (that is to ſay) a *Mild*, and a *Gratious* Maſter; whoſe *Commands* are ſo far from being *burdenſom* and *grievous*, that even his *Yoke* makes us able to bear his *Burden*, and his *Burden* does enable us to wear

his *Yoke*. At which Paradox to Nature if any Natural man stumble, he may illustrate it to himself by the Wings of an Eagle, which are indeed a Real *Burden*, and of Considerable *Weight* to the Eagle's Body, but such a Burden as by which she soars up loftily towards Heaven, which for want of That Burden would be a *Groveler* on the Earth. Or he may clear it by the weights of a Vulgar Clock, which, the *heavier* they are, do make it go so much the *faster*.

§ 6. A Subject upon which I do the rather indulge my Thoughts, (thô better handled I doubt not by other men, and somewhat often by my self upon † other Texts,) because we have *Libertines* in *our* days, as there were *Gnosticks* in *St. John's*, who make the Law by which we live (I mean * *the Law of Christ's Gospel*) to need our *Apologies* and *Defensatives*, by bringing up an *ill Report* of the *Christian Yoke*, as if it were as hard as the *Yoke* of *Moses*, which *neither we, nor our Fathers*, neither the Prophets, nor the Apostles, *were ever able well to bear*, (Acts 15. 10.) Just as They who went to spy out the Land of *Canaan*, giving it

† Ezek. 18.31. Ch.3. § 9. Mar. 10.17. Serm. 3. Joh. 14. 15. Ch.2.& 4.§ 10. and 1 Cor. 16. 22. Ch.3.

* Rom. 3,27. Jam.2.8,12. 1 Cor. 9.21. ἔννομος Χριστῷ.

it out to be a Land *which did eat up its Inhabitants*; a *Land full of Gyants, the Sons of* Anak, in compariſon with whom *Themſelves were Graſhoppers*. Yet they confeſſed it was a Land which even *flow'd with milk and hony*, excellent *Figs*, *and Pomegranates*, and ſuch *Gygantæan Grapes too*, (in full proportion to the Inhabitants) that *one ſingle Cluſter* was fain to be carried *on two men's ſhoulders*. And *Caleb* thought it not impoſſible to take *Poſſeſſion* of the Land, in order whereunto he preſſed earneſtly for an *Eſſay*; implying that All the Exploratours, excepting *Joſua* and *Himſelf*, deceiv'd the People with their own *Fears*; thereby tempting them to *murmur* againſt the *means* of their Redemption, and to think hardly of their *Redeemer*, as if he had put them upon the *doing* of things *impoſſible* to be *done*. So there are Multitudes even in Chriſtendom, (and at this very day) *Antinomians* and *Solifidians*, who having not *courage* enough as *Chriſtians* to make a *Trial* of their *Ability*, how far forth they are impowred to *wear* the *Yoke* of Chriſt's *Commands*, or *bear* the *Burden* of his *Croſs*; And being unwilling that *other Chriſtians* ſhould be

Num. 13. 16, 27, 30, 32, 33.

Num. 14. 6, 7, 8, 9.

be less *cowardly* than *Themselves*, have given it out among the People, *that Christ commands Impossibilities.* Which is as much as to say, that His Yoke is too hard, and his Burden too heavy, and that by consequence their *Rebellions* are but the *Infirmities of their Nature*, which might have been possibly in their *Wishes*, but not at all in their *Abilities* to be avoided. Whereas the Truth is, they are resolv'd to *sit still*, to be *at peace* with their *Temptations*, and not to make the best *use* of the Powers within them; So that the Devil becomes *strong*, in that they make themselves *weak*; and 'tis in stead of *Wisdom* to him, that he finds men *foolish.* If at any time He *conquers*, it is because they do *not fight*; yea if he does not fly from them, it is because they do not resist him; for so saith St. *James* expressly, *Resist the Devil and he will fly from you.* But Cowards call their mean *Submissions*, their *Inabilities to resist*, that so they may *Sin* without *Scruple*, or at least *stop* the *Mouth* of a clamorous Conscience. For building (as they do) upon a very great *Falshood, that Christ commands Impossibilities*;

Jam. 4. 7.

They

They make their Error the more Incurable, by adding to it as great a *Truth*, [that having done all we can, in our ſubmiſſion to the Burden and Yoke of Chriſt, we ſhall never be accountable for All we cannot; becauſe where our utmoſt obedience *Ends*, our Saviour's begins to be reckon'd to us.]

Thus Truth and Falſhood are tyed together by the Necks,(as *Jupiter* in *Plato* ſerv'd *Joy* and *Sorrow*,) that if they will not be *friends*, they may be made to be *Companions*; and even forced to conſpire againſt their Wills,to make us tamely ſubmit our Necks to the Yoke of *Satan*, in Pretence that our *Saviour's* is too ruggid for us to bear. And Truth it ſelf becomes hurtful, by being diſhoneſtly tack'd on to as great a Falſhood.

§ 7. But God be thanked there are *others* of *Caleb's* brave Judgment and Diſpoſition; who think of *Chriſt* with more Reverence, than to believe that *His Yoke* is *inſupportable*, or that he looks for harder Services than he enables us to perform. They judge that *Chriſt* commands nothing but what is *reaſonable*, and *congruous*, and therefore *Poſſible* to be done; at leaſt in That ſincere *meaſure* wherein

wherein he mercifully exacts it, and with all those *Assistances* which He continually affords; and with those Equitable *Grains*, which as a *Saviour* he allows for human Frailty. And therefore they strive so much the harder to put his Commands in Execution; to wear the *Yoke* of his Precepts in all parts equally. They think the *Difficulties* are such as by the *strength* of his *Grace* they are impowred to *overcome*; more Invited by the *Pomgranates* and *Grapes* of *Canaan*, than discouraged with the *Gyants*, which are to be grapl'd with in the *way*. And thence it is that they neglect not the Visible means of being happy to all Eternity, for fear of a temporary unhappiness 'twixt *Them* and *It*.

§ 8. Indeed the Sons of Disobedience, who court the *Friendship* of the *World*, and thence are said by St. *James* to be *The Enemies of God*, may make an *Objection* of their *Experience* against the Saying of our Saviour touching the *Easiness* of his *Yoke*, and against St. *John's* Exposition of it, when he saith of Christ's *Commandments*, *they are not grievous*. For hath not Christ commanded all

Jam. 4. 4. Phil. 3. 18.

1 Joh. 5. 3.

all men *to love their Enemies?* and is not That a *Grievous* Precept unto Them who *forſake* and *deteſt* their *Friends?* Hath not *Chriſt* commanded all men to be content with their *Own*, nor ſo much as to *covet* their Neighbours Goods? and is not That a Grievous Precept, to ſuch as live upon *Plunder*, or *Defraudation?* Hath not *Chriſt* commanded all men the rigid Duty of *Self-denial?* and is not That a *Grievous* Precept to our Proverbial *Apolauſticks*, who deny themſelves nothing that Heart can wiſh, but indulge themſelves in all that either their Appetites can crave, or their Fancies call for? Nay hath not *Chriſt* commanded all men to take up his Croſs, and to bear That after him? and is not That a *Grievous* Precept, to ſuch as love to lay it heavily upon other mens *Shoulders?* How then are his *Yoke* and his *Burden eaſy*, when the greateſt part of men do ſlip their Necks out of the former, and caſt the later (not *upon*, but) *behind* their Backs?

§ 9. Thus in the perſon of a *Demas*, who hath *embraced this preſent world* for want of a Confidence in the next, I have objected a- 2 Tim. 4.10.

gainst my Text as strongly at least as I am able, and against the Exposition St. *John* made of it against the *Gnosticks*: And I think I have done it with very great Reason. For as an *Objection* is never stronger, than when it is borrowed from *Experience*; So Truth is never more Glorious, than Oppositions and Objections (by being well answer'd) are apt to make it. Nor can an *Objection* be better answer'd, or more to the *Snarler's* satisfaction, than when *Experience* as well as *Reason*, even in the Greatest and Best of men, is opposed to the *Experience* and *Wants* of *Reason* in the *Worst*. The Answer cannot be Categorical, but must be adæquate to the Objection, and so proceed by several Steps; First in general, and then in some of the choisest or the most difficult of the Particulars. First I answer in general, That when 'tis said by our Lord, *his yoke is easy, and burden light*, it is not meant in relation to That inveterate rank of Sinners, in whom *the God of this World* (as St. *Paul* calls the Devil) *hath blinded the Minds*; whose Consciences are callous, and cauteriz'd, who (like Them in the *Acts*) *do al-*

2 Cor. 4. 4.
2 Tim. 4. 2.
Acts 7. 51.

ways

ways reſiſt the Holy Ghoſt, and have not only *grieved*, but even *quench'd* the Spirit of Grace. It is not meant of Thoſe *Profligates*, who ſhake Chriſt's *Yoke* from off their *Necks*, and tread his *Burden* under their *Feet*. But as 'tis meant that his *Yoke* is ſmooth and eaſy in *it ſelf*, or eaſy to Them who are wont to *wear* it, (whereby they have fitted it for their Necks, and their Necks for It,) ſo 'tis meant that his *Burden* is not *abſolutely* and *ſimply*, but comparatively light; in reſpect of That *Glory*, whereof it *works* for us a *weight* unſpeakable; and in reſpect of That *Burden*, of God's *heavy Vengeance*, from which it *frees* us. In like manner when St. *John* affirms of *Chriſt* as a *Legiſlator*, that *his Commandments are not grievous*, it is not meant with reſpect to the * *Carnal minded*, who are ſaid by St. *Paul* to be *at Enmity with God*; (for to men of *ſore Eyes* the glorious Bounty of the *Sun* is the greateſt *Nuiſance*, and ſo to men of *ſick Palates* the very *beſt meat* is the moſt *unſavorie*;) But 'tis meant that his Commandments are not grievous *in Themſelves*, nor to ſuch as have the Patience to *try them throughly*, nor have *forfeited* or *loſt*

1 Theſſ. 5. 19.

Heb. 10. 29.

* Rom. 8. 7.

the moral honesty of their Nature, which The God of good Nature implanted in them. Shall *sore* Eyes object against the *soundest*, that of All *noxious* things, *Light it self* is the most *hurtful*? or shall a *Blind* man infer, (and that from the Topick of Experience,) that the *Sun* in his Meridian is in reality but a *Shadow*? Or shall a man of the most depraved and paved Palate, be allow'd to argue well from his *own Experience*, that *Salt it self has no Savour*? nor any thing else that is season'd with it? and is therefore
Luk. 14. 35. fit for nothing but to be cast unto the Dunghill? No, the Objection lyes clearly against the *Soreness* of the man's *Eyes*, and the *Sickness* of his *Palate*, Not at all against the *Sun*, and as little against the *Salt*, which are evinced by the *Experience* as well of the *Most* as the most *judicious*, (indeed of All mortals who are not mad,) to be as good and useful Creatures, as any are in the upper, and lower world.

This is the *Monogram* of the Answer I purpose in *general* to the Objection, (before I descend to the most difficult of the Particulars,) And I am now to fill it up

with as good a *Zographeſis* as I am able.

§ 10. Firſt then to ſtrengthen our Reſolutions of accuſtoming our ſelves to *Law* and *Diſcipline*, And not to wear the Yoke of *Chriſt*, juſt as the *Ox* wears his *Maſter's*, meerly for *fear* of being *goaded*, but from a principle of *Love* to the *Yoke it ſelf*; let us conſider how thoſe *Commandments*, which do make up the *Law* or the *Yoke* of Chriſt, do but exact the things of us which are *agreeable* to our *Reaſon*, and therefore *ſuitable* to our *Nature*, and therefore *conſonant* to our *Deſires*. I mean our *Rational* Deſires, which we *Injoy*, as we are *Men*; though not our *brutiſh* ones, which we *ſuffer*, as we are *Animals*, and which (without any difference) are common unto *us* with the *Beaſts that periſh*. Pſal. 49. 12, 20. It ſhould be *natural* for us (as *Men*, indued with Reaſon,) to *Love* the *Beauty* of our Lord, and to *fear* his *Power*. Becauſe we *naturally* incline to the *Means* of *Safety*, at leaſt as far as we do *know* them, or *believe* them to be *ſuch*. Now all that tends unto our *Safety* may be reduc't to *two Heads*, *Seeking God*, and *Eſchewing Evil*. Job 1. 1, 8. 1 Pet. 3. 11. And *Rational* Nature does incline, as well to the *firſt*, as

as to the *Second*. Nay as Things which are *good*, and have a Tendency to our *Safety*, are more or less *excellent*, and *useful* to us; so *Nature*, whilst it is *Rational*, must needs incline to That of the *Higher*, more strongly than to That of the *Lower* Value. And that which saves a man *for ever*, being of much an *higher value*, than that which *saves* him but *for a Time*, 'Tis plain that *Nature*, being *Rational*, does most incline towards the *former*: And *all* the *Commandments* of our Lord having a Tendency unto *That*, are by consequence agreeable to *human Nature*. Especially when our *Nature* is also *rectified* by *Grace*, which does not fail to work with *any*, who do not fail to work with *It*; And however *insufficient* to make us *Sinless*, is yet abundantly *sufficient* to make us *single* and *sincere*. Less than which in our Service our Master's *Justice* cannot exact, And the *Equity* of his Gospel exacts no more.

§ 11. The *Truth* of which may be evinced, from the *Absurdity* which would follow its being supposed to be *False*. For the Moral *Commands* of *Christ*, like the *Moral* commands of *Moses*, must be acknowledged to

to be * *Holy*, *Juſt*, and *Good*. Which yet I know not how they could be, were they not *adequate* to the *Faculties* of *Grace* and *Reaſon*. For what *Goodneſs* can there be, in an *Impoſſibility* of doing the *Good* that is *required*? or what *holineſs* can there be, in *unavoidable* tranſgreſſions for want of ſtrength? Or what *Juſtice* can it be, that any *Rational Agent* ſhould be *accomptable* for the Things he could *never help*? To command *Impoſſibilities* is not agreeable to *Reaſon*, in Him who threatens an *Endleſs Puniſhment* for not performing what is commanded. And therefore no ſuch hard *Yoke* can be impoſed by our *Lord* on the *Neck* of *Any*. No ſuch heavy and grievous *Burden* can be laid by a *Saviour* on any *Shoulder*. For though 'tis true that the *Reprobates*, (both men, and Devils,) being left, and forſaken, and finally given over by the *Judge of all the world*, are under a *ſad Impoſſibility* of doing *Good*; yet it is as true too, that they *drew upon themſelves* ſuch a deplorable Neceſſity of doing evil, They were *not created* in That Condition. For *God created them upright*, and made them *capable* of *Duty*; But *they found out*

* Rom. 7.12.

Gen. 18.25. Rev.22.11. Ezek. 24.13.

out and follow'd their own *Inventions*, whereby to *lose* the Capability which God had given them, *Eccles.* 7. 29. If men are so *wilful* in using the Liberty of their *Wills*, as to make an absolute *Covenant with Death*, and *with Hell to be at Agreement*; if they will *Sin with both hands*, (as one † Prophet words it) and *draw Iniquity as with a Cart-rope*, (as it is in * Another) No wonder if in the words of the Book of *Wisdom*, *they* || *pull Destruction upon Themselves with the work of their hands.* And in These considerations, All who are Lovers of Christ *indeed*, and think *ingenuously* of him, and are not grosly injurious to him, nor have an evident pique at him, must either say that he commands us in proportion to our *Talents* of *Grace* and *Reason*, or will not punish us for the Not doing what is impossible to be done. Thus as the Antinomian Error may be sufficiently confuted by Arguments leading *ad Absurdum*, so the Truth of Christ's *Doctrin* is as sufficiently confirmed; by the Absurdity which would follow its being supposed to be false.

Isa. 28. 15.

† Micah 7. 3.

* Isa. 5. 18.

|| Wisd. 1. 12.

§ 12. Again if we are not out of our Wits,

Wits, nor have caſt off the *Gentleneſs* and *Humanity* of our *Nature*, we are not able to give an Inſtance in *any* one of Chriſt's *Commands* which is truly *grievous*; we cannot pitch on *That precept* which is not agreeable to our Nature. For what other is the *Sum* of all his Commandments put together, than *that we do to all others, as we would that all others ſhould do to us?* And what is *That*, but the *Law of Nature?* not only written by *Severus* (a meerly *Heathen* Emperour) in all his *Plates*, and publick works, But by the inviſible *finger of God*, in the natural *Heart* and *Conſcience* of *man as man*, till Tract of *Time* and Evil *Cuſtom* (in ſome depraved perſons) have raz'd it out? Let us keep but *This* precept, and break the *reſt*, if we are able. For what does our Lord require of us in any one or more parts of his *Royal Law*, which is not eaſily reducible to *this one Head? Deal* we as *righteouſly with men*, as *by men* we would be *dealt with*; And let us *do* the *Will* of *God*, with as much *ſingleneſs* and *Zeal*, as we deſire that *God himſelf* will be pleas'd to *do ours*; And then we have at once *fulfill'd* the Law of *Nature*, and of *Chriſt* too.

Quod Tibi non vis fieri, Alteri ne feceris. Quam Sententiam uſque adeo dilexit, ut in Palatio & in publicis operibus præſcribi juberet. Ælius Lampridius in Alex. Severi Vitâ.

Matth. 7. 12.

§ 13. Now if the *Yoke* of Christ's *Precepts* is thus easy *in it self*, how smooth and easy is it to *Them*, who have *inur'd* themselves to it by their *Obedience?* an Argument taken from Experience will be as cogent as any can be. *David* found, after a great and a long Experience, that the *Commandments of God were sweeter to him, than the Hony, and Hony-comb*, Psal. 19. 10. where the word *Hony* being us'd, by a kind of *a Proverb* among the *Hebrews*, for all imaginable objects of Sensual Pleasure, 'tis plain the meaning of the Prophet must needs be This; that the Pleasure arising to him from the Rectitude of his Actions, and an uniform obedience to Gods Commands, was as much greater than any pleasure which he had ever yet injoy'd in the Breaches of them, as the Pleasure which smites the *Soul*, is greater than That which affects the *Body*. Betwixt which two there is so signal and wide a Difference, that (by an obvious *Antimetabole*) the Pleasure of the *Soul* is the *Soul* of Pleasure; to which the pleasure of the *Body* is in comparison nothing more than a *putrid Carcass*. And as the Pleasures of the Soul are by

by much the greateſt, ſo 'tis the Soul's *greateſt* Pleaſure, to arrive at an Ability to *deſpiſe* That of the Body. Such was the *Savour* and the *Guſt* which *David* had of God's Precepts, and ſuch was his Accompt of the *Delight* he took in them. And ſurely All People of Vertue in all the Ages of the World, have ever ſaid the ſame thing from the ſame Experience. So that if any body is not of *David*'s *Mind*, 'tis meerly for want of his *Experience*. For the Proof of ſweet things lyes in the *Trial*, and the *Taſte*. As the Pſalmiſt cry'd out in one place, *Lord how ſweet are thy words unto my Taſte! yea ſweeter than Hony unto my Mouth!* So he prayed in another, *Lord open thou my lips.* For he knew he could not *Taſte* that Food from Heaven, whilſt carnal *prejudice* and *perverſneſs* had *ſhut* his *Mouth*. Firſt therefore having pray'd *that God will open our lips*, (as the Pſalmiſt did) we muſt indeavour (as He did too) to *taſte*, and *ſee*, *how gratious the Lord is*, and not only in his *Promiſes*, but *Precepts* alſo. Which the *oftner* we *taſte*, with the more Appetite ſhall we *deſire* them. But we know not *how* they taſte, *before* we *taſte* them. As Pſal. 119. 103.

he who *covets*, knows not the *sweetness* of *Contentment*. Nor *he* the *Delights* of living *chastly*, who has *Eyes full of Adultery*. Nor *he* the deliciousness of *Temperance*, who hath made himself a Slave to Debauch and Surfet. *Fraudulent* Persons could not be Fraudulent, if they experimented the *Pleasure* of *upright Dealing*; But they must actually be *upright* in all their *Dealing*, before they can *find* out the *Pleasure* of it. The Royal Prophet therefore said well, *That WHEN he had KEPT the Commandments, he loved them exceedingly*; Not that he loved them exceedingly *before* he kept them. What else was it which induced him to speak so *kindly* of his *Afflictions*, to say that *God of very Faithfulness had caused him to be troubled*, but that he was thereby much* assisted in the *keeping of the Commandments*, which, he knew by much *experience*, are naturally apt *to rejoyce the Heart*, Psal. 19. 8. and that in the very *keeping of them is great Reward*, Psal. 19. 11. But where a *Cloud* of *Vitious Habits* doth incessantly interpose bewixt the *Eye* and the *Object*, how can the *Beauty* of the Commandments be rightly *seen*, or *apprehended?*

Psal. 119. 167.

* Ps. 119. 71, 75.

prehended? The Prophet *David* was fain to pray, not only that God would open his *lips* that he might *taſte*, But alſo his *Eyes*, that he might *SEE the wondrous things of his law*, Pſal. 119. 18. And by the help of *his Grace*, (which *we* muſt pray for; as well as *David*,) we are to caſt out the *mote*, (perhaps the *Beam*) out of our Eyes, before our Eyes can be *raviſh't* with the Charming *Beauty* of Chriſt's Commands. And the way to do *That*, is *ipſo facto* to *obey* them. For *they are Pure* (ſaith the Pſalmiſt) *and inlightning the Eyes*, (Pſal. 19. 8.) *they give wiſdom unto the Simple*, are altogether *undefiled*, *and converting the Soul*; *moreover by Them is thy Servant Taught*, (v. 7, 11.) From which expreſſions of the Pſalmiſt it plainly follows, that the Commands of the Law Moral (which are common to *Moſes* with *Chriſt* and *Nature*,) do make an excellent *Collyrium*, a Soveraign Oyntment or Eyeſalve, to clear our Sight of thoſe *Miſts*, which the *Devil* and the *World* have caſt before them.

§ 14. Say then Thou *Demas*, Thou Crude, and unexperienced Chriſtian, or whoever thou art who haſt a ſhare in the Ob-

Objection. Dost thou find within thy self nothing of Appetite or Love to *the Yoke of Christ?* It is because thou dost not know, how *pleasant* a thing it is to *wear* it. And wilt thou know the true Reason why thou dost not know That? It is because thou art not *us'd* to the wearing of it. For how can any man find the Pleasure of keeping close to Christ's Precepts, *before* he keeps them? Do but live a strict life, (and begin now in Lent) till thou hast got into an *Habit* of living strictly, and my life for thine thou wilt find it *Pleasant.* But He who will not live exactly, till he arrives at those Pleasures, which nothing less than *Experience* can bless him with, is neither more nor less foolish, than the meer Scholar in *Hierocles* his ἀσκῶν, who would not adventure into the Water, until he was certain that he could swim; or one who utterly refuseth the *putting* of *meat* into his *Mouth,* until he shall have *tasted* the *Goodness* of it. For as thou canst not *taste* meat, till thou hast *put* it into thy *Mouth,* nor find its *goodness,* till thou hast *chew'd* it, and (by digesting it into Blood) hast made it a parcel of thy self too; so thou canst

canſt never diſcern the *ſweetneſs* of the *Commandments of Chriſt*, until for ſome time they have been thy *Diet*. Do but feed upon them *enough*, and *digeſt* them into thy *Soul* by *obedience* to them, and Then how ſoon wilt thou reſemble the men in *Homer*? who having eaten a while of * *Lotos*, were as much captivated in Love with the Place it grew in, as our Ecſtatical St. *Peter* with the Delights of *Mount Tabor*.

* *Lotum guſtâſſe non inconcinnè dicantur Illi, qui ſimul atque voluptatem rectè vivendi deguſtârunt, ad priſtina ſtudia revocari non poſſunt.*

Τῶν δ' ὅτις Λωτοῖο φάγοι μελιηδέα καρπὸν,
Οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν, οὐδὲ νέεσθαι. *Odyſſ.* 9.

Wer't thou but *wonted*, and *inur'd*, as much to the *keeping* of Chriſt's Commands, as now thou art to the *breaking* of them, Thou wouldſt find as great a change, as from Hell to Heaven. And if from this Inſtant wherein I ſpeak, Thou wilt but ſerve The Lord Chriſt with as much *Zeal* and *Aſſiduity*, and as *long* as thou haſt ſerved thy Maſter Satan; (χρύσια χαλκείων,) I dare lay a Wager of Gold to Braſs, Thou wilt not change Maſters for all the World.

§ 15. But here perhaps it may be ſaid, that

that the main Aking Tooth is not drawn out of the Obection. For thô the *Yoke* of Chriſts *Precepts* is thus evinced to be *eaſy*, yet the *burden* of his *Croſs* is not hence proved to be *light*. Nor does it follow his *Yoke* is *eaſy* in That ruggideſt part of it, wherein both his *Yoke* and his *Burden* meet. For ſo we know they Both do in his Precept of *Self-denial*, and of bearing his Croſs after him, whether *laid* upon us by *others*, or freely *taken* upon *our ſelves*.

§ 16. To which I anſwer by theſe following Degrees, (beginning with the leaſt and loweſt.) Firſt when *laid* upon us by *others*, there is matter of Comfort in it, from the Conſideration of its bare Nature For we know 'twas the *Prerogative* of Goodly men heretofore above other Mortals, that they were able out of choice to be *bravely Miſerable*, (if ſuch a Latiniſm as That may be us'd in Engliſh.)

Fortiter Ille facit qui miſer eſſe poteſt.

Many Examples of which we have, not only in the *Chriſtian*, but Heathen World. It was

was for no other reason, that *Hierocles* flung his Blood in his Lictor's face; that *Zeno* spit out his Toung into the Teeth of his Tormentor; that the *Indians* in *Valerius* did chose to suffer the Extremities of Heat and Cold; that the *Brachmans* and the *Gymnosophists* maintain'd their Paradox even to Victory, *Nihil jucundius esse quàm pati*; I say for no other reason, than to demonstrate that their *Souls* were *above* the Infirmities of their *Bodies*. Somewhat like the Brave Martyrs in the Eleventh Chapter to the *Hebrews*, (thô not from the same religious Principle,) who having been *tortur'd, would not accept of a Deliverance.* In the midst of all their Agonies, they would not admit of a Relaxation. And we know that an *Army* of *Frogs and Lice* (as in *Egypt*) may have the power to *do Mischief*, But are utterly *incapable* of being *Injur'd*. They are the Great and the Good, who are most of all subject to suffer wrong. *Regium est & Magnificum, bene facere, & male pati.* We may explain it out of St. *Peter*; *If ye do well, and suffer for it, Happy are ye. For this is thankworthy, This is acceptable with God.*

Heb. 11. 35.

1 Pet. 2. 19, 20, 21. & Matth. 5. 12.

And hereunto are ye called, becauſe Chriſt alſo ſuffer'd for us, leaving an Example that we ſhould follow His ſteps. God *himſelf* is moſt capable of *inſolent Uſages* and *Affronts*, by the *Tranſcendency* of his *Being*, and the *Prærogative* of his *Omnipotence*; moſt obnoxious to *Indignities*, by his being *All Goodneſs*; and the moſt lyable to Diſhonours, by his being *All Glory*. So next and immediately under God, the moſt ſuſceptive of Abuſes are His Vicegerents? Whoſe higheſt priviledge it is, and that which makes them moſt like their Maker, (whoſe Lieutenants they are on Earth,) that All the Subjects put together are not obnoxious to the wrongs which their Soveraigns ſuffer. In ſo much that we ſhould ſcorn to need a more Effectual Motive, to make us an Obedient and Loyal People, than our reſentment of the hardſhips they ſuffer for us. Beſides that All *Crowns* are ſo *lin'd* with Croſſes, and All Crown'd *Heads* ſo apt to *ake*, (even abſtracting from all the injuries which they are ever ſubject to as *the Butts of Envy*,) that they deſerve the Eaſe and Comfort of their *Beſt* Subjects *good Affections*, if but to make them

them ſome Amends for All the *Malignities* of the *Worſt*; and in Requital of their Cares for the Common Safety. And here I am tempted to a Digreſſion I cannot eaſily forbear: For if it is profitable and ſhort too, it will be pertinent enough. It is but This; that if the People of theſe Realms will either All travel abroad into Foreign Parts, or at leaſt take the pains to be taught at home, how much like *Princes* rather than *Subjects*, they live in the Land of their Nativity, (being compar'd with other Subjects throughout the habitable World,) they will ſay of our *Britiſh Soveraign*, what *No other* People can ſay of *Theirs*, that his Yoke is very eaſy, and his Burden exceeding light.

§ 17. Another Comfort the Croſs affords, when laid by the Guilty upon the Innocent, does lye in This; that the *Judge* upon the *Bench* can but *condemn* a Malefactor; *The King* himſelf can but *reprieve* him; 'Tis *GOD only* who can *forgive* him. So that *Miſchievous* men have *This* common to them with the *Devil*, that they are able to wrong the *Innocent*; whereas the Innocent man

hath *This* derived to him from *God alone*, that he is able (as to himſelf) to acquit the Guilty. Here then we may demand with the Royal Pſalmiſt, *Why boaſteſt Thou thy ſelf, ô Tyrant, that thou canſt do miſchief?* ſo can a *Toad*, ſo can a *Spider*, ſo can a *Peſt*, or an *Impoſthume*. Why doſt thou glory in thy ability of *blaſting* thine *Enemy* with a *Lye*, or of *bearing Falſe witneſs againſt thy Neighbour?* ſo can the Father of Lyes the Devil, who thence is call'd by way of Eminence ὁ Διάβολος, the *Detractor*, and ὁ κατήγορος τῶν ἀδελφῶν, *The Accuſer of the Brethren.* Nay why doſt thou pride it in thy power of being *skilful to deſtroy*, either the *Livelyhoods* or the *Lives* of a world of men? ſo can the *Palmer-worm*, or *Mildew*, ſo can a *Deluge*, or a *Drouth*. Which if ſeriouſly conſider'd by him who *ſuffers*, as well as by him who *does* an Injury; 'twill yield the Firſt matter of *Comfort*, and the Second matter of *Terror*. For *Qui tulit injuriam ignoſcere poteſt; Qui fecit, nunquam:* whilſt he who *ſuffers* Injury has a divine Opportunity of *giving Pardon*, He who *does* it has nothing left as the *Iſſue* of it, but *Bitter Repentance*, or *Condemnation*.

Pſal. 52. 1.

Hence

Hence therefore we muſt learn to *diſcriminate* two Things, which moſt commonly are *confounded*, and apprehended to be *the ſame*. For 'tis *one* thing, to *Inſult*, or to *domineer*; And quite *another*, to gain a *Victory*. Juſt as 'tis *one* thing, to be *wrong'd*; And quite *another*, to be *worſted*. The *Devil* and *Pilate* (for example) did *Domineer* over our Saviour, who yet (we know) had the *beſt* of *Both*. *Dives inſulted* over *Lazarus*, (as 'tis expreſſed by way of Parable,) though *Lazarus* in the end had the *better* of him. *Anytus* and *Melitus* could not *hurt Socrates*, though they could *kill* him. And though St. *Paul* could be *beheaded* by the Emperor *Nero*, yet he could not be *conquer'd* or *worſted* by him. The *Mode* or *Faſhion* of a Victory does not detract from the *Eſſence* of it. It does not ceaſe to be a *Victory* becauſe 'tis got by *not fighting*; as That againſt *Cade* by King *Henry* the Sixth. Nor does it *ceaſe* to be a *Victory*, in caſe 'tis purchaſed by *Delays*; as that againſt *Hannibal* by *Fabius Maximus*. Nay 'tis a *Victory*, though it be *won* even by *flying out of the Field*; which was the way by which the *Parthians* were wont

Ἀπυλεῖναι μὲν δύνασθαι, βλάπτεσθαι δὲ μή. Epict.

wont to *Conquer*. And ſo 'tis Victory nevertheleſs, though obtain'd by *ſuffering*; as by the noble Army of *Martyrs* againſt the whole *Heathen world*. It being impoſſible that a thing ſhould *ceaſe* to be what it *is*, through the Nature of the *means*, by which it *is* ſo. It is ſo far from being neceſſary, that *Conqueſt* ſhould conſiſt in making *Havock* of an Enemy by *wounds* and *ſlaughter*, That 'tis but *one ſort* of Conqueſt, and that the *Meaneſt*. Let us therefore ſet it down as a *Truth unmoveable*, upon which we may adventure to lean with ſafety; That to be mightily *overborn*, whilſt by *Impiety*, muſt needs be either *none at all*, or a *glorious* overthrow. Becauſe 'tis clear that *God's Mercy* is overborn by men's *Impenitence*; And even his greateſt *Longanimity* may be quite beaten out by our *Provocations*.

§ 18. Thirdly the *Burden* of the *Croſs*, when 'tis laid upon us by others, is made exceedingly *lighter* to us than I have hitherto ſhew'd it to be, by our *looking up to Him*, who hath born it *for* us, and *before* us; and by our *reflecting* on the *Reward*, towards which it does *lead* us, and *lift* us *up*.

Eu-

Euſebius tells us of ſome in *Egypt*, who, however groaning at once under Three ſorts of Tyranny, that of *Poverty*, and *Peſtilence*, and *Perſecution*, did yet expreſs ſo great a *Joy* at the Return of *Good Friday*, upon which they were to celebrate their Maſter's Suffrings on the Croſs, as that the ſenſe of *Their* ſuffrings ſeem'd to be wholly *ſwallow'd up*, by the far *greater* ſenſe which they had of *His*. Though they were ſcatter'd and diſpers't as far aſunder, as the *Ingenie* of *Malice* could well contrive, (ſome impriſon'd upon the Land, ſome under Hatches upon the Sea, ſome in Caves of the Wilderneſs, and ſome condemn'd upon the Scaffold,) Yet, as the *Angles* of a *Pyramid*, however diſtant at the *Baſis*, do ſtill come *nearer* as they *Aſcend*, and at laſt *Concenter* in the *Conus*; ſo how *diſtant* ſoever the one from the other thoſe *Chriſtians* were, in reſpect of their *Bodies* here *below*, They *met* together in their *Affections* at the ſame *Throne of Grace*. And though *Our* Church, like *Theirs*, in the late ill Times, was truly *Militant*, when with the *Burden* ſhe labour'd under ſhe ſadly hung down her *Head*, yet *Surſum Corda*, ſhe

Euſeb. Hiſt. Eccl. l. 7. c. 17.

ſhe lifted up her *Heart* to the Lord of Glory, And by an *union* of *Affections* kept all her Holy Days and Feaſts with the *Church Triumphant.* It would be certainly a *voluminous*, if not an *Endleſs* Undertaking, (thô otherwiſe eaſy enough) to prove by way of *Induction*, or by a *Catalogue* of the *Particulars*, how many *Myriads* have been enabled *to run with Patience the Race that was ſet before them*, by meerly *looking unto Jeſus the Author and Finiſher of their Faith*, ſo far forth as *for the Joy that was ſet before him*, Heb. 12.1,2. *he endured the Croſs, and deſpiſed the ſhame, and ſo ſate him down at the right hand of God.* Nor indeed can it be otherwiſe, with ſuch as *Love* and *believe* in the Lord Jeſus in *ſincerity*, And give an Evidence of *Both* by their *new obedience.* For ſo long as we are ſuch, the *Spirit it ſelf* (ſaith St. *Paul*) *beareth witneſs with our Spirits, that we are children of* Rom.8.16,17. *God. And if Children, then Heirs; Heirs of God, and joynt Heirs with Chriſt; if ſo be we ſuffer with him, that we may alſo be glorified together with him.* And *ſuffer* with him we ſhall with the greater *eaſe*, (if not *Ambition*,) be- Verſ. 18. cauſe we ſhall *reckon* with St. *Paul, That the*

Suf-

Suffrings of this preſent Time are not worthy to be compared with the Glory which ſhall be revealed in us; and becauſe the whole Trinity is clearly *ingaged* in our *behalf:* (For ſo St. *Paul* tells us in the following Parts of the ſame Chapter.) God the Father gave us his *Son, and all good things together with him.* Verſ. 32. God the *Son* gave us *Himſelf*, not only that he might *dye*, but alſo *riſe from the Dead*, and be an *Advocate* for us inceſſantly *at the right hand of God.* Verſ. 34. Thirdly *God the Holy Ghoſt* ingageth for us as much as *either*; both by *helping our Infirmities*, through which *we know not what we ſhould pray for as we ought*, Verſ. 26. And *by making Interceſſion for us with Groans not to be utter'd.* And whilſt ſo great a Care is taken both of *us*, and our *Intereſt*, by God Himſelf, It cannot but follow that *all the Croſſes* which ſhall be laid upon us by *others*, will work together for our *Comfort* in this life *preſent*, as well as for our *Glory* in that *to come.*

§ 19. Laſtly the Burden of Chriſt is *light*, when freely taken upon *our ſelves*; as (in particular) when he Commands us (ſomewhat like what the *Ammonites* commanded

the men of *Jabesh Gilead*) to *pluck out an Eye*, (a right Eye too,) *and to cast it from us.* For

First it is not an *Absolute*, but a *Conditional* Command. We are to *pluck out an Eye*, upon a supposal that it *offends* us; that is to say, If it is *scandalous*, and makes us stumble into Sin; and into such *wasting* Sin, as makes us fall headlong into Hell; for so our Saviour does infer in his very next words. In such a formidable Case, and for the preventing of such a Mischief, It is not only *not grievous*, but σοὶ συμφέρει (saith our Saviour) *It is profitable for thee, that one of thy Members perish, and not that thy whole Body be cast into Hell.* So that

Matt. 5. 29, 30. & Matt. 18. 8.

Secondly 'tis not a *Positive*, but a *Comparative* Command. And 'tis the Dictate of Common Sense, That of *two evils* of *Punishment*, we are in Prudence to choose the *least*. As rather to lose *one* Eye than *Both*, and rather *Both* than the *whole Body*; and rather the *Body* than the *Soul*. To suffer *any* thing, rather than *Death*; and *Death it self*, rather than *Hell*. A man having a *Gangræne* in any Limb of his Body, will not only

only *permit*, but *hire* the Artiſt to *cut it off*. And by conſequence will confeſs it very much better and more deſirable, to *Pluck out his Eye*, and *to caſt it from him*, than, by keeping it in his Head, *to be Caſt into Hell*. Better ſuffer under *Them* who can deſtroy the *Body only*, than under *Him* who can deſtroy *both Body and Soul*. Yea Matth: 10.28.

Thirdly 'tis the Dictate of *Sanctified Reaſon*, That of any *two evils*, whereof the *one* is of *Sin*, the other of *Affliction*, we muſt chooſe to *Suffer* the *greateſt*, rather than wilfully *Do the leaſt*. Our firſt Care muſt be, to *make a Covenant with our Eyes, not to look upon a Maid*. Next in order to That Deſign, we ſhould not *look round about us in the Streets of the City*, for fear our Eyes become our Enemies. Or if our Eyes chance to wander beyond the Bounds of That Counſel, our third degree of Care muſt be, *not to gaze upon a Woman, leſt we fall by thoſe things that are pretious in her*, (v. 5. & 8.) Or if *This* cannot be done, 'tis better to *out* them whilſt they are *innocent*, (as *Virginius* did his *Daughter*,) than continue them as *Inlets* to *Sin* and *Hell*. Nor ſhould we be Eccluſ. 9.7.

griev'd at our *Advantage*, though it be bought with *great Pain*, whilst it is for the *Prevention* of a very much *greater*.

Last of all, this Commandment which is so *grievous* to us in *Sound*, is very far from being such in its intrinsick *signification*. For, in our Saviour's gratious sense, 'Tis but the *Vanity* of the Eye which we are bound to *pluck out*; 'Tis but the *Violence* of the Hand which we are bound to *cut off*; And the *obliquity* of the Foot which we are bid to *cast from us*, (as is shewn more at large in an * other Place.) Several vices of the *Soul* being fitly enough expressed by so many *Members* of the *Body*. And That severest of our Lord's Precepts, *If thy Right Eye offend thee, pluck it out; if thy Right hand offend thee, cut it off; if thy Right Foot offend thee, cast it from thee*; may very well admit of this Serene Signification: That we must pluck out a *Lust*, thô as dear to us as a *right Eye*. And we must cut off an *Avarice*, thô as dear to us as a *right Hand*. And we must cast away an *Ambition* of greater things than are good for us, thô perhaps as dear to us as both our *Feet*.

* See the third Sermon on Mar. 10. 17. Part 2. § 5,6,7.

§ 20.

§ 20. Thus we ſee this very Precept, which ſeems a very *rough Part* of our Saviour's *Yoke*, and a very *heavy* part of his *Burden* too, does upon *ſerious Conſideration* appear as *Eaſy*, and as *Light*, as any *Servant* can expect from ſo *kind* a *Lord*. For this Maxim being præmis'd as moſt unqueſtionable, and cogent, That *without the purſuing of Peace and Holineſs, no man living ſhall ſee the Lord*; And that no *unclean Thing* can ever enter into the *Kingdom* of *Heaven*, but does inevitably belong to the *Commonwealth* of *Hell*, how could our Maſter have obliged us with better expreſſions of his love, than by Commanding us *to flee from the wrath to come?* and to *forbear* the *leaſt* evil which may poſſibly *lead* unto the *greateſt?* rather to *crucifie* the *Fleſh*, than permit it to *defile* and *deſtroy* the *Spirit?* even to *pluck out* our right *Eye*, rather than ſuffer it to *pollute* us? to *loſe any* thing, rather than *Heaven?* to *indure* any thing, rather than *Hell?* And rather to *ſmart* for *ſome Time*, than to all *Eternity?* Heb. 12. 14.

§ 21. Say then again thou *Habitual Sinner*, or who ever elſe thou art who haſt a *Share*

Share in the *Objection.* Since 'tis thy *Duty* and thy *Interest* to bear the *Yoke* of Christ's *Precepts* and the *Burden* of his *Cross* with *Faith* and *Patience*, by whomsoever 'tis laid upon thee, whether *spitefully* by *others*, or *piously* by *thy self*; what *pretense* canst thou invent for thy *unkindness* to those *Commandments*, which are not only *not grievous*, but very *agreeable* to thy *Nature*, if at least thou *retainest* and hast not *rooted out* that Nature, which the *God* of Good nature *implanted* in thee? or what *Apologie* canst thou make for thy *starting aside* from the *Cross* of Christ, which alone can exalt thee to wear a *Crown*? nor that a meer *Earthly* and *Perishing* Crown, but one which *fadeth not away*, *eternal in the Heavens.* So that admitting the *Cross* of *Christ* were *heavy* or *grievous in it self*, yet in *respect* of thy *Reward* it should cease to be so. Shall *any Thing* be call'd *grievous*, which does evidently tend to thy greatest *Good*? All the Apologie Thou canst make, and all the Reason thou canst give, is, that thou art not yet arrived at a True Christian *Faith*, nor by consequence at a *Love* of the Lord Jesus in Sincerity. For do but imagin

gin (honeſt Friend) thou wert juſt falling from a *Præcipice*, or from the Pinacle of a Temple; And a Neighbour ſtanding by ſhould thruſt his hand to thy *Reſcue*, and catching hold of thine Arm ſhould ſnatch thee back with ſuch a vehement and ſudden *Twinge*, as either to *diſlocate* or *break* a Bone; would'ſt thou be *angry* with thy Neighbour for ſo much *rudeneſs*? And in ſtead of being thankful for *ſpringing in* to thy *Deliverance*, would'ſt thou accuſe him of being *haſty*, and quarrel the *roughneſs* of his *motion*, asking why he did not uſe thee with greater *ſoftneſs*, and would not *deliberate* before he *acted*? would'ſt thou not rather *kneel* down before him, and make an offer of *obedience*, as well as *thanks*, and look upon him thenceforwards as dearer to thee than thy *life*? And in caſe thou art a *rich* man, as He a *poor* one, would'ſt thou not give him an *yearly Penſion* for ſuch an obliging act of Friendſhip, as that ranſoming of *Thy* life with the utmoſt hazard of his *own*? Apply this now to the Caſe in hand. Imagin as ſtrongly as thou art able, that thou art even *now* falling into the *Bottomleſs Pit of Hell*,

Hell, (a Lake eternally burning with Fire and Brimſtone,) And ſuppoſe in this Caſe that *God the Son* ſhall ſpring forth from the *Boſom of God the Father*; aſcend the *Croſs* with ſet purpoſe, to fetch thee down; and deſcend into the *Grave*, for no other end than to *raiſe* thee *up*; And go purpoſely into *Hell*, to fetch thee back from thence to *Heaven*. Wilt thou *repine* at That *Deliverance*, in caſe the *violence* of the *Twitch* ſhall happen to coſt thee a little *pain?* or be *diſpleas'd* with thy *Deliverer*, in caſe he ſhould not ſet thee Free at a cheaper rate, than that of taking off the *Weights* that kept thee *down*, (that is) by *mortifying the Fleſh*, *with the Affections and Luſts*; by Commanding thee to be clean, and pure, and holy; And that for this obliging reaſon, becauſe thy *happineſs* does *depend* on thy being *Such?* Wilt thou grumble at thy *Phyſician*, for being *ſeverely Faithful* to thee, in uſing the *means* of thy *Recovery?* Or wilt thou not rather bethink thy ſelf, with the Royal Pſalmiſt, *Quid Retribuam? What ſhall I render unto the Lord for all his Beneſits and Bleſſings beſtow'd upon me?* If this Redeemer of thine

is

is *poor*, (as in his *Members* indeed he *is*,) wilt thou not give him an *yearly Penſion*, (devote a *Part* of thy *Revenue* to *Pious uſes*,) as a ſmall Token that thou *reſenteſt* his Goodneſs to thee? or admit that *He* is *Great*, (as in *Himſelf* he is immenſly and unſpeakably *ſuch*,) wilt thou not *Sacrifice* unto him the conſtant Tribute of thy *obedience*, though he ſhould rigidly command thee to *fight* with *Anakims* and *Lyons*, to fetch him *Water* from *Bethleem*, or *Grapes* from *Canaan*? Suppoſe he orders thee, (as he does,) to *pluck* out an *Eye* of Luſt or Vanity; To *cut off* an *Hand* of Fraud or Violence; To *caſt* away a *Foot* which is ſwift to ſhed blood; rather than *keep* them to thy *undoing*; wilt thou not execute thoſe orders for the Love of thy *Saviour*, and of thy *ſelf* too, rather than thine *Eye* ſhall find the right Rode to *Hell*, Thine *Hand* work out thine own *damnation*, Thy *Foot* carry thee in the *Broad way which leadeth to Deſtruction*? Imagin ſtrongly that thy *Saviour* does *long* as much for thy *obedience* as King *David* did to drink of the *Well* of *Bethlem*; Chriſt as Perfectly out of *kindneſs*, as *David* out of *Curioſity*. Wilt thou not do

What doth CHRIST work for Wages?

2 Sam. 23. 15.

as much for *Chriſt*, as *David's* Soldiers did for *Him*? what They did to pleaſe *David*, was at the *Peril* of their Lives. But what thou doſt to pleaſe *Chriſt*, is for the *Safety* of thine own. And 'tis ſo *natural* for a man to purſue his own *Intereſt*, that there is no better way to make a *Rebel* become *Obedient*, than by convincing him of *This*, That 'tis his intereſt to be ſo, as well as *Duty*. Although a man be ſuch a paſſionate Idolizer of his Wealth, that he will part with his *Blood*, a great deal ſooner than with his *Mony*, yet a deſperate fit of *Sickneſs* will make him *ſend* for the *Phyſician*, And He conceiving it for his *Intereſt*, will give him very *large Fees* too. The *tendereſt* Perſon and the moſt *delicate*, who values his *Body* above his *Soul*, if he eſteems it for his *Intereſt* to have *a Member ſaw'd off*, being infeſted with a *Gangræne*, will (as I ſaid a little before) even *hire* the Chirurgion to uſe his *Tool*. And (after the very ſame manner, as well as on the ſame ground,) He who is now the greateſt *Enemy*, both to the *Counſels*, and *Commandments*, and *Croſs* of Chriſt, If he be but once brought to an *inviolable Belief*, (without all

all Scruples, or Peradventures,) That every man ſhall live eternally either in *Heaven*, or in *Hell*, And that 'tis clearly for his *Intereſt* to *do* or *ſuffer* as Chriſt *commands* him, becauſe in order to his *Eſcape* from all the *miſeries* of the *one*, and in order to his *Attainment* of all the *Beatitudes* in the other; He will preſently *break off his Sins by Righteouſneſs*, as *Daniel* charged *Nebuchadnezzar*. He will be *ready* for *Reſtitution* to every one whom he hath *injur'd*, as *Zachee the Publican* when *He* repented. He will *bring forth Fruits meet for Repentance*, as the Jews were admoniſhed by *John the Baptiſt*. He will be *glad to be thought worthy to ſuffer ſhame for Chriſt's ſake*, as the *Apoſtles* at *Jeruſalem*, *Acts* 5. 41. The Conſideration of his *Intereſt* will give an high *Reliſh* to all his ſuffrings, making his *Torments* and his *Tormentors* to become his great *Inſtruments* and *means* of *pleaſure*.

Dan. 5. 27.

§ 22. Thus we ſee in all caſes, both Temporal, and Spiritual, every man is for *himſelf*, and intends his own *Intereſt*, in whatſoever it is which he undertakes; either the *Intereſt* of his *Profit*, or of his *Pleaſure*, and

Reputation; The *Interest* of his *Flesh*, or of his *Spirit*; his *present* Interest, or his *future*; still 'tis one Interest, or other, which leads him on unto the *best*, or the *worst* Performances in the World. Is any man *Covetous* and extremely *close fisted*? He thinks it is for his *Interest*, as being the way to be *Rich* in *mony*, which is the only *Grand Project* that he is *driving*. Or is he Free, and *open-handed*? He thinks it for his *Interest*, because it is the ready way to make him *Rich in good Works*, which is the highest and noblest *end* at which he *ayms* in this World. Is there any man running headlong into a Customary *Contempt* of his Saviour's *Yoke*? He thinks it is for his *Interest*, as being the way to *live merrily*, and in *Prosperity* here on *Earth*, which is the *Soveraign Allective* of his Desires. Or does any man take *pleasure* in supporting both the *Burden* and *Yoke* of Christ? He thinks it is for his *Interest*, as being the way to *dye safely*, and to *live after Death* a life of *Bliss* and *Immortality*; which is the utmost *Atchievement* his heart is set on. Lastly would ye know the *Reason*, why I have meditated *so much* upon this kind

kind of Subject? why I have ſtruck ſo *many Blows* upon this great *Anvil?* made ſo many long *Diſcourſes* (though on occaſion of divers Texts) touching the *Equity* and the *Law* of our Saviour's Goſpel? and indiſpenſable *Neceſſity* of our *obedience* unto the end? The Reaſon of it is truly This, Becauſe I have thought it moſt mine *own*, and *other* men's *Intereſt* ſo to do. And till we are able to be ſo happy, as to convince *our ſelves* and *others*, that 'tis moſt for our *Intereſt* to bear the *Yoke* of Chriſt's *Law*, and the *Burden* of his *Croſs* when 'tis laid upon us; 'Tis very ſure that *neither* of us ſhall bear the one, or the other, as is *requir'd*. Whereas 'tis as ſure, on the other ſide, That as we *never* neglect our *Intereſt* in what is *Secular*, or *Carnal*, (as touching our *Credits*, or our *Eſtates*, or our *Temporal Preſervation*;) ſo as little ſhall we indure, to ſtart aſide from the *Burden* or *Yoke* of Chriſt, if indeed we do *believe* it our greateſt *Intereſt* to bear them as He requires. For can the very ſame man who is ſollicitouſly *careful* to get a *Triſle*, be as perfectly careleſs to gain a *Talent*? or ſtand in very *great* Dread of a *leſſer* Puniſhment?

ment? But of an infinitely *greater*, in *none* at all? If we are *strict* in our *conforming* to the *Commandments* of *men*, with whom the *Penalties* are but *Temporal*, and the *Recompenses* but *finite*; we cannot sure be *Non-Conformists* to the *Commandments* of *Christ*, on a Supposal that we *believe* it as great a Truth as any is, That his *Punishments* and *Rewards*, are both *Immortal*, and *Immense*. Nor can I think of a more *rational* or a more *satisfactory* Accompt, why the Commandments of *men* should be so commonly *heeded* by us, with more *circumspection* than those of *Christ*, but that we fear *Them* more, and believe *Him* less; or value the Interest of our *Bodies* above the Interest of our *Souls*; or prefer the seeming certainty of what is *Present*, before the *Hope* and *Expectance* of what is *future*; And had rather become the owners of *Earthly* Contentments in *Possession*, than to be dealing for *Reversions* in *Heaven it self*.

§ 23. And therefore to the end we may be able even *to feel*, and by consequence to arrive at the *Conviction* of *Experience*, That the *Yoke* of Christ's *Law* is really *Easy in it self*;

ſelf; and the Burden of his *Croſs* is in compariſon very *light*; And that they have Both a *ſecret vertue* of giving *Reſt unto the Souls of Them that labour*, and of *Refreſhing the heavy laden*; (for ſo our Saviour tells us expreſly in the two next Verſes before the Text,) let us be Converſant inceſſantly in all the means of attaining to a True Chriſtian Faith, That ſo by cordially *believing*, we may paſſionately *love* the Lord Jeſus Chriſt. And that *loving* him as we *ought*, we may by conſequence *delight* in doing that which he *requires*, and by conſequence may attain to that *Reward* which he hath *Promis'd*. For as our *Faith* and our *Love*, do what we can, will beget *obedience*, (if the firſt is *unfeigned*, and the ſecond *without Diſſimulation*,) So 'tis ſure that our *obedience* will end in *bliſs*. Not in bliſs whilſt we are *Paſſengers*, but when we ſhall arrive at our *Journeys end*. *For here we are Dead* (ſaith our Apoſtle,) *and our life is yet hid with Chriſt in God.* But *when the Lord Jeſus Chriſt who is our life ſhall appear, Then ſhall We alſo appear with Him in Glory.* Coloſſ. 3. 3, 4.

Which *God the Father* of his mercy prepare

pare us for, through the working of his *Spirit*, and for the worthiness of his *Son*; To whom be Glory for ever and ever.

THE

THE INDISPENSABLE NECESSITY OF Strict Obedience Under the GOSPEL.

THE INDISPENSABLE NECESSITY OF Strict Obedience to the GOSPEL.

THE INDISPENSABLE NECESSITY OF Strict Obedience Under The GOSPEL.

HEB. XII. 28, 29.

Wherefore we receiving a Kingdom which cannot be moved, let us have Grace, whereby we may ſerve God acceptably, with Reverence and godly Fear. For our God is a Conſuming Fire.

THere is ſomething Difficult in the Text, which will (I think) be beſt explain'd by way of Anſwer to an Objection. For why is it ſaid here, *Let us have Grace?* It may ſeem at firſt hearing a ſtrange expreſſion, whether we *have* it; or have it *not.* For if we *have*

it, it ſeems *ſuperfluous*; and if we have it *not*, it ſeems as *vain*. We *need* not ſay *Let us have*, what 'tis plain we have *already* before we *ſay* it: And we ſay to *no purpoſe*, *Let us have* this or that, which whilſt we have *not*, it is not in our *power* to have. For, Is the Grace of God Almighty at *our Diſpoſal*? Can we *confer* it upon *our ſelves*, that it ſhould hear be ſaid to us, ἔχωμεν χάριν, *Let us have grace*? we cannot *have* grace till we *receive* it, nor can we poſſibly *receive* it, till God moſt *freely beſtows* it on us. What is this that he ſaith then, *let us have grace*?

To anſwer this it muſt be known, that in many places of Scripture *Grace* doth ſignifie the *Goſpel*. Whether as being the chief *Inſtrument* or *Means* of *Grace*; or as containing and exhibiting *the Covenant of Grace*, which does often ſtand oppos'd unto the *Covenant of Works*; or elſe as being the *great Meſſage* of *Grace* and *Favour* from *Heaven* to *Earth*. Whether for *theſe*, or for *other* Reaſons, ſo it is that the word *Grace* doth often ſignifie the *Goſpel*; eſpecially *then*, when 'tis oppos'd unto the *Law*. A clear Example of which we have, *John* 1. 17. *The Law came*

came by Moſes, *but Grace and Truth from Jeſus Chriſt:* that is, The *Goſpel* of Grace and Truth. For there was *truth* in the *Law*, as well as in the *Goſpel*; and *grace* was given unto the *Jews*, as well as to the *Gentiles*, of whom we are. And therefore the meaning of it muſt be, That as the *Law* came by *Moſes*, ſo the *Goſpel of grace* came down from Heaven by *Jeſus Chriſt*; and ſo it is called by St. *Paul*, *Acts* 20. 24. Another Inſtance of it we have *Rom.* 6. 14. *We are not under the Law, but under Grace:* that is, the *Goſpel of Chriſt* which is the *Word of his Grace*; and ſo St. *Paul* calls it again, *Acts* 20. 32. For it cannot be meant concerning the *grace* of *Sanctification*; becauſe even *They* were under *that*, who were under the *Law* that was given by *Moſes*; elſe would *Caleb* and *Joſhua*, and *Moſes* himſelf have been *void of Grace*. Which being eminently Impoſſible, 'tis plain the *Goſpel* muſt be the thing which is there oppoſed unto the *Law*.

And as in *other* places of Scripture, ſo particularly in *This* which now is under conſideration, the *Grace* of God is ſo ſet, as to ſignifie nothing but the *Goſpel*. And (the word

ἔχειν

ἔχειν very often being put for κατέχειν) to *Have* it in this place, is nothing elſe but to *hold it faſt*. So that the Scope of the Exhortation, is, that we *hold faſt the Goſpel or Law of Chriſt*, deſcribed to be the *Inſtrument*, whereby we may perform a *Service acceptable to God*. But *acceptable Service* it cannot be, unleſs attended with *Fear* and *Reverence*. To wit with a *reverence* of his *Mercy* in the *beginning* of the Text, and with a *fear* of his *Wrath* in the later *end*. The Duty therefore is here inforced both *before* and *behind*; and that with ſuch *Reaſons*, as 'tis not eaſy to *reſiſt*. For firſt the *Reaſon* going *before* is drawn from the *richneſs* of our *Reward*, in caſe we *ſerve* God as he here requires. And then the *Reaſon* coming *behind* is from the *Grievouſneſs* of the *Puniſhment*, in caſe we ſerve him *not at all*, or not at all with due *Reverence* and *godly Fear*. Our *reward*, if we *do*, is no leſs than a *Kingdom*, and a Kingdom *not to be moved*. But our *puniſhment* (if we do *not*) is to *periſh* by the hand that ſhould make us *whole*; to feel the *God* of our *life* a *conſuming fire*. The one affords us an *Allective*, whereby to *draw* us to the Duty; the other an *Impellent*, to

Note

to *drive* us *on*. It is the *Wiſdom* and the *Care* of the holy Penman, to place our *Duty* in the midſt of *a double motive*, that if the *one* cannot engage us, the *other* may. He begins with a *Promiſe*, to feed our *Hope*; and concludes with a *Threat*, to excite our *Fear*. The firſt as a *Spur* does provoke to *Vertue*; the ſecond, as a *Bridle*, withholds from *Vice*. And he is ſure a *dull Beaſt*, whom *ſuch* a *Spur* cannot *excite*, or at leaſt a very *wild* one; whom *ſuch* a *Bridle* cannot *reſtrain*.

The whole circuit of the Text being thus explain'd, there are *five* things eſpecially to be *inferr'd*.

Firſt that the *Liberty* of a Chriſtian doth carry its *Yoke* along with it. It being a liberty from *Moſes*, but not from *Chriſt*; the Condition of whoſe *Goſpel* is our obedience unto the *Law*. I do not mean the *Moſaical*, whether *Judicial* or *Ceremonial*, which were but *poſitive* Laws at beſt, but the *Natural*, or *Moral*, which is withal the *Æternal* Law; The Law, of which our Saviour ſaith, that he came not to *abrogate*, but to *fulfil* it: Not to *evacuate*, but *fill* it up. Rather

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to *strengthen*, than to *destroy* it. Ἔχωμεν χάριν, *let us have Grace*, that is, κατέχωμεν αὐτὴν ἔλεον, let us *hold fast* the *Gospel* or *Law of Christ*. And let us hold it as an *Instrument* whereby to *serve* him. And let us serve him εὐαρέστως, so as our *Persons* and our *Service* may be *accepted*. But yet

Secondly, we cannot Serve him *so*, as to be *accepted*; (we cannot do it εὐαρέστως, so as to satisfy and *please* him in what we do,) unless we serve him with *Reverence* and *godly Fear*. With a *reverence* of his *Mercy*, whereby we are *capable* of a *Kingdom*; and with a *fear* of his *Wrath*, whereby he becomes a *consuming fire*. So that the Reverence has a *Retrospect* on the beginning of the Text; and the *fear* has a *Prospect* upon the *End*. And therefore

Thirdly, here is a *reason* for *each* of these *Qualifications*, by which our *Service* is to be *such*, as to be *accepted*. A reason *why* it must be with *reverence*, and a reason *why* it must be with *fear*. Let us serve God with reverence, *because thereby we receive a Kingdom*, (a Kingdom of *Grace* and *Glory* too; the *first* being as 'twere an *Inchoation* of the *second*; and

and *Both* as I conceive, alluded to in this Text;) Again let us Serve him with godly fear; *Becauſe he is* elſe *a conſuming fire.* And then

Fourthly, it is obvious to infer even from *hence*, that the *Fear* of God, as a *Deſtroyer*, may nevertheleſs be a *godly fear*; becauſe it is coupled here with *Reverence*, and by conſequence with *love*. For Reverence is a *Compound*, which hath *love* as well as *fear* for a chief *Ingredient*. And the Fear here expreſſed by *godly* Fear, is not only a fear of *God's Power* and *Majeſty*, in reſpect of which he is a *Severaign*, who hath an *abſolute Dominion* over the work of his hands; nor only a fear of his *love and mercy*, in reſpect of which he is a *Father*, who by his Children muſt be *revered*: but eſpecially a Fear of his *Wrath and Juſtice*, in reſpect of which he is a *Judge*, and ſo an *Executor of Vengeance*. It is a *fear* indeed of *God*, but under the notion of a *Conſumer*. A *fear* enforced with a *Reaſon* all arm'd with *terrour*; (for nothing ſtrikes terror ſo much as *Fire*.) Laſtly a *fear* whereof the *Terror* is uſhered in with the Cauſal *For*, which ſhew's the *Tendency* of the

Terror towards the *Godlineſs* of the fear: for thus lyes the order and the coherence of the words. Let us ſerve him with Reverence and *Godly* fear, *For* our God is a Conſuming Fire.

Rom. 2. 6. to v. 11.

Laſt of all we may infer from the Pronoun *our*, That God is no ſuch Accepter of Perſons, as to *connive* at Sin in *us*, whilſt he does *puniſh* it in *others*. No, *the times of their ignorance God winked at*, (ſaith the Apoſtle,) *But now commandeth all men every where to repent*. To *us* indeed, if we *repent*, he is *a God ready to pardon*; *ſwift* to ſhew *mercy*, and *ſlow* to *wrath*. But to *us* being *Impenitent* he is a Terrible, * a *jealous*, and an *avenging* God. From whence 'tis inferr'd by the holy Writer, That *we*, as well as the People *Iſrael* are bound to ſerve God with *Fear and Reverence*; Becauſe *Our* God as well as *Theirs* is a *conſuming Fire*. That is, the *ſame* God is ſuch, as well to *Us*, as to *Them*. For here 'tis worthy to be obſerv'd, That as *Moſes* exhorting his people *Iſrael to take heed unto themſelves, that they forget not the Covenant of the Lord their God*, gave his reaſon in theſe words, For *the Lord Thy God is*

* See Deut. 4. 24. where a *conſuming Fire* is explained by *a jealous God*. Which compare with Exod. 24. 17. where *the glory of the Lord was like devouring fire upon the top of the Mount*.

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a Conſuming Fire; So our Apoſtle in this Chapter, having firſt of all compared the *Law* with the *Goſpel*, *Moſes* with *Chriſt*, and a *Contemner* of the *one* with a *Deſpiſer* of the *other*; and having exhorted us to the *Duty* incumbent on us as we are *Chriſtians*; gives the very *ſame reaſon* in the very *ſame words*, (with no more than the change of a Monoſyllable,) for *OUR God is a conſuming Fire*. Such he is, as the God of *All*; but above all, as he is *OURS*; becauſe *we* ſin, when we ſin, againſt greater *light*; and againſt greater *obligations* to *ceaſe* from ſinning.

Having now done with the explication and with the diviſion of the Text, 'twill be moſt *uſeful* as well as *natural* to begin with the *firſt* of the five Illations, Becauſe the greateſt numbers of men do ſtand in need of a conviction, That *Chriſtianity* is a *Service* requiring our *Induſtry* and *Care*. A *Service* conſiſting of *Obedience*, as well as *Faith*; in as much as the *Promiſes* of the Goſpel are clog'd with *Precepts*. Thô the Yoke of Chriſt is eaſy, yet 'tis a *Yoke*; and thô his Burden is light, yet 'tis a *Burden*. To *ſtand faſt in that Liberty wherewith Chriſt*

hath made us free, is *to hold faſt the Goſpel or Law of Chriſt*, and to hold it as an *Inſtrument* whereby to *ſerve* him: and to ſerve him εὐαρέστως, ſo as our Perſons and our Service may be accepted.

A Doctrin the rather to be Imprinted in all our memories and our minds, (as either a method for prevention, or means of cure,) becauſe throughout *the whole catalogue of damning Hæreſies*, whether as that Catalogue was *begun* by *Irenæus*, or as *continued* by *Epiphanius*, or as *perfected* by St. *Auſtin*, (and other *Writers* of the *Church*,) none hath ſhed a more killing Influence upon the minds and manners of Chriſtian People, (ſo far at leaſt as I am able to conjecture,) than the *miſtaken*, but *pleaſant* notions, of *Juſtification*, and *Faith*, the *imputed Righteouſneſs* of Chriſt, and *Chriſtian Liberty*. Hardly any four things are more needful to be believ'd; or more ſubject to be miſtaken. Never was *Poyſon* more *pernicious*, or more to be *antidoted* than *that*, to which I oppoſe the main drift of the well intended project I have in hand/

Note this, of ſo great importance is the ſcripture faith of it.

There were *Gnoſticks*, and *Nicolaitans*, *Car-*

Carpocratians, and *Valentinians*, whilſt yet the *day* of the Goſpel began to *dawn*; whom the *Tempter* had betrayed into ſuch a *Luſt*, That Luſt had blinded with ſuch an *Ignorance*, That Ignorance was the Mother of ſo many and great *Errors*, and thoſe Errors brake forth into ſuch *execrable Sins*, that 'twere perhaps *another* * *Sin* to make men acquainted with their *nature*, or but to tell them their very *names*. For there are Sins (ſaith St. *Paul*) which 'tis a *ſhame* even to *ſpeak* of. So as *Tertullian* paſſed them by with a † profeſſion of his *Baſhfulneſs*; he wanted the confidence and the courage, to *name* thoſe things which were done in ſecret. To ſuch as theſe we can award no fitter puniſhment, than that to which the *Epheſians* condemn'd *Heroſtratus*; when, having burnt *Diana's Temple* (juſt as *Pauſanias* kill'd King *Philip*,) for no other end than to be *talk't of*, He was decreed by that Senate to be *forgotten*. (And forgotten he had been, if one ſingle *Theopompus* had not put him into his Story.) And therefore there was need of *Epiphanius* his * *Apology*, for having given us a *Narrative* of thoſe *Ta-*

* Euſeb. Hiſt. l. 2. c. 12. p. 57.

† *Referre erubeſcimus, &c.* Tertul. de præſcrip. adverſ. Hæret. cap. 46.

* Epiphan. Hæret. l. 1. Tom. 2. p. 11, 82.

Tacenda, although he did it in *deteſtation*.

Now as often as I conſider within my ſelf, how the oldeſt and the worſt of all thoſe Hæreſies do walk about in new names through our Engliſh Streets; that though the *Scenes* are ſomewhat *different*, yet ſtill the *Actors* do all *agree*; That the † *Gnoſticks*, and * *Nicolaitans*, and *Carpocratians* of the *Firſt* times are repeated as 'twere by a Metempſychoſis, in the *Antinomians*, and *Solifidians*, and ſanguin *Fiduciaries* of *Ours*; that we have had, if not as falſe Chriſts as * *Barchochebas*, yet as falſe *Prophets* as *Barjeſus*; who have ſo preached up the Goſpel, and ſo cry'd down the Law, (I only mean the Evangelical or Chriſtian Law,) And made *obedience* ſo *cheap* a thing by enhauncing the price of *Faith*, as to have turn'd Chriſtian *Liberty* into *Libertiniſm*, and *the Grace of God into wantonneſs*; I am tempted to wiſh the *Goſpel* were ſometimes preach'd, as the *Law* of God was firſt publiſh'd, in *thundring* and *lightning*. That God were *ſometimes* repreſented, as well by *us* unto the *Engliſh*, as by St *Paul* to the *Hebrew* Chriſtians, not only, as in his nature, a *quickning*

† Irenæ. p. 58.
* Clem. Alex. l. 1. Pædag. p. 107.

* Euſeb. l. 4. c. 6. *quem locum confer cum* l. 2. c. 10.

quickning light; but as he is alſo in his Effects, a *conſuming Fire*. If not in hope to raiſe *ſome* who ſeem to be *dead* in their Security, yet at leaſt to awaken *others*, who (it is to be hoped) are yet but *drowzy*.

For as 'tis the cuſtom and the craft of ſome cunning Pleaders, by citing the *Authority* of Laws and Statutes, to patronize the *Breach* of them; or as *Auſonius* could compile the moſt loathſom *Feſcenine*, out of *Virgil Himſelf*, the *Parthenian* Poet; or as a *Spider* ſucks *poyſon* from the very ſame *flower*, from which a *Bee* doth extract the moſt ſoveraign *hony*; ſo I know not which hath drawn the more deadly Venom from the wholſom † Letter of the Goſpel, the Gnoſticks *heretofore*, or the Libertines *now*; whether the former were worſe corrupters of *the Third* * *Chapter of St. John*, or the later of the *Fourth of St.* Paul's *Epiſtle* to the *Galatians*. For as the *Gnoſticks* in thoſe times, ſo the *Libertines* in Theſe, are wont to cocker up themſelves (with the ſhe Tempter in *Epiphanius*) that they are all the *choſen Veſſels*; not veſſels of a *Reſpective*, but of an *abſolute* election. They think it much below

† *Omnia adverſus veritatem de ipſâ veritate conſtructa ſunt: operantibus operationem ſpiritibus erroris.* Tertul. Apol. c. 41. p. 78. *In verit verbium abiit apud Italos.* Con l'Evangelio ſi diventa Hæretico.

* Vid. Epiph. l. 1. Tom. 2. p. 89.

below *Them*, to look upon *God* as a *conſuming Fire*. It is for men of *their* Perfection, not to ſerve him with *fear*, but with *Familiarity*. Thence they commonly do ſo ſtartle at the *legal obedience* of the *Jews*, the moral *honeſty* of the *Gentiles*, and the pretendedly meritorious *good works* of the *Romaniſts*, as to fortifie themſelves againſt *theſe*, with the *naked Faith* of the *Antinomians*. And ſo like him in *Spartianus*, who *poyſon'd* himſelf with too much *antidote*, (not conſidering that there is poyſon, as well in the *Quantity* of the *beſt* meats, as in the *Quality* of the *worſt*,) they prevent a *leſs* Diſeaſe with a *greater*, and *kill* themſelves with their *Preſervative*. For men to *ſweeten* their malady, and make their ſickneſs *pleaſant* to them, they think it better than to *cure* it; and ſo the Humor be not *painful*, it is no matter how *peccant* 'tis. They think they have met with the great Purchace *Timotheus* brag'd of in *Athenæus*, τύχω οἱ Δικαίοις: All the *Fortunate Iſlands* are caught forſooth in their *Net*. They dream they have found the new skill of the old Athletæ, ἀκονιτὶ πυγῇ, to conquer the Devil without a Combat. And though

St.

St. *Paul* (poor man) was *fain to work out his Salvation with fear and trembling*; *to beat down his Body, and bring his Fleſh into ſubjection*; to crucify the world unto himſelf, and himſelf unto the world, always bearing about in his Body the dying of the Lord Jeſus; leſt whilſt *he preached unto others*, *He himſelf might become a Caſtaway*; yet the Profeſſors I allude to are ſo much happier than St. *Paul* in their own opinion, that their Victories coſt *Them* neither *Duſt*, nor *Sweat*. They imagin they have got a peculiar *knack* of being *ſav'd*; and without any more ado can ſo *believe* themſelves to Heaven, that it ſeems to Them as eaſy to *Dye* like the Thief on our Saviour's Croſs, as it is to *Live* like him. For they have ſet up a *New Faith* upon Mount *Sion*, as *Manaſſes* and *Sanballet* did erect a New Temple upon Mount *Jerezim*; that the moſt Scandalous *Malefactors*, who have been any way obnoxious for breach of Law, may Fly for *Refuge* to That *Aſylum*, and ſo become of their *Party*. Their *Vices* many times do ſo *border* upon *Vertue*, (or appear at leaſt in that Viſard,)that conceiving they

are *Sanctified* with that *Unclean Spirit*, with which indeed they are *possest*; mistaking the *corruptions* of Common *Nature*, for the secret suggestions of Special *Grace*; an hypocritical *Sigh*, for a sincere *Repentance*; a sturdy *Presumption* for an unshaken *Faith*; and a *carnal Security*, for an *assurance* of *Salvation*; they make no doubt but to enter at the very *strait Gate*, meerly by walking in the very *broad way*; supposing that the chiefest reason why so very *few* do *find* it, is their seeking to acquire it with *too much Pains*. And therefore for their own parts, That they may not be in danger to put their Trust in *good works*, they live as if they took care to have them *bad* enough. Hence they *swallow* the greatest *Camels*, and never *feel* them going down; *Sacriledge*, and *Schism*, and the *Sin* that is as bad as the Sin of *Witchcraft*, *Deposing* of Kings, and *Subversion* of Kingdoms. For if (say They) they are once *Regenerate*, none of these things can ever hurt them. Humbly supposing it the priviledge of *Freeborn Christians*, not to need the common honesty of *Moral men*.

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Theſe eſpecially are the Perſons who ſtand in need of a conviction, that to *be* ſuch, as they would be thought, they muſt be ſome of God's *Servants*, as well as *Sons*. And withal, they muſt be ſhew'd *wherein* The *Service* is to conſiſt. For moſt agree upon the *word*, but many differ about the *thing*. Our Saviour tells us of certain Jews, who took the killing of his Apoſtles to be *doing God Service*. And *Saul* did ſeek to *ſerve* God, by madly *blaſpheming againſt his Son*. How many Profeſſors of Chriſtianity, within our knowledge, and obſervation, have thought it a Service to the Bridegroom, to offer violence to the Bride? moſt inhumanly to deprive her of all her Ornaments and Jewels? and to expoſe her ſtark naked, to the deriſion of her Enemies on every ſide? How many Refiners upon Religion have verily thought to *ſerve* God, by ſhedding the Blood of his Vicegerent? juſt as certain old Heathens did *worſhip Hermes*, by throwing Stones at the *Image* of him. It is not therefore ſo much my buſineſs, to prove that God is to be *ſerv'd*, As to ſhew what we muſt do whereby to ſerve him εὐαρέστως, ſo far

forth as to *pleaſe* him by it, and ſo as our *Service* may be *accepted*. The ſingle word εὐαρέστως is of Invaluable Importance; It ſeems to be one of the main Hinges, on which the Door of our Hope and Salvation turns. It concerns us more than the World is worth, to know exactly how *much* it means; And ſo to be able to *demonſtrate* (at leaſt to *our ſelves*, if not to *others*) what kind of *Service* it is to be, which God will reckon to be ſufficient. For conſidering thoſe words of our bleſſed Saviour, *Seek to enter in at the ſtrait Gate, for many ſhall ſeek and ſhall not enter*; how can we *quiet* our *Underſtandings*, or ſafely ſet our Hearts *at reſt*, before we know what it is, which will *pleaſe* our Maſter? and when our *Service* will be *accepted?* Now a Service only conſiſting of naked *Orthodoxy* and *Faith*, (as it is an Aſſent of the Underſtanding,) is not the *acceptable Service* commended to us in the *Text*. But (as appears by the *Context*) The chiefeſt requiſite is *obedience* to the *Commandments* of our Maſter, whereof our Faith is a ſpecial Inſtance. 'Tis an *Employing* of our ſelves in our Maſter's *buſineſs*; a careful obſervance of

of his *Will*, in whatſoever he commands us to *do*, or *ſuffer*. Our Saviour tells us the *way to life is* * ὁδὸς τεθλιμμένη, not only *narrow*, but *craggy* too; (for that's imported by the Original, though not expreſt in our Engliſh Bibles;) A *way* ſo *incumber'd* with Chriſtian *Precepts*, and ſo *block't up* with ſtrict *Commands*, that as nothing but *Faith* can *open* the *Door*, ſo nothing but *Obedience* can *clear* the *way*.

* Matth. 7.14.

So that *Faith* and *Obedience* are to a *Chriſtian*, (as the two ~~Comets~~ to a *Mariner*, whereof the one is call'd *Caſtor*, the other *Pollux*,) never *auſpicious* but in *conjunction*. By *Faith* indeed we may *have* the Goſpel; but we *hold it not faſt*, without *Obedience*. Without them both in conjunction, we cannot *have Grace*, as the Text injoyns. For naked *faith* without *obedience* (like either of thoſe ~~Comets~~ without the other,) is apt to raiſe up a *Tempeſt* of God's *diſpleaſure*, enough to *ſhipwrack* the Soul of man. I cannot ſet them both off with a better colour, than if I compare them to *Jacob's* * two Wives; whereof the One was very *beautiful*, but *barren* too; the other was *fruitful*, but

* Gen. 29. 17. &c.

24 but yet *deform'd*. For as *Faith* (like *Rachel*) is wholly *barren* without *obedience*, ſo *Obedience* (like *Leah*) is but *deform'd* without *Faith*. Again, as *that* without *this* is void of *Eyes*, ſo *this* without *that* is utterly deſtitute of *Feet*. And though I take it to be *impoſſible*, for any *follower of Chriſt* to arrive at Heaven, until *obedience* take up *Faith* upon her ſhoulders, that the one may *traverſe* the way thither, and the other *direct* it; yet becauſe I conceive it *leſs* impoſſible of the two, for an *Honeſt blind Heathen* to ſhew me his *Faith* by his *vertuous works*, than for a *knaviſh and knowing Chriſtian* to ſhew me his works by his *naked Faith*, (a thing eſteemed by St. *James* the greateſt Abſurdity in the World,) were *Jacob*'s option *mine*, I ſhould rather chooſe *Leah* with her *blere Eyes*, than *Rachel* with her *barrenneſs*; that is, *obedience* without *faith*, rather than *faith* without *obedience*. And do think it by ſo much a ſafer thing, to be a very *ſtrict Moraliſt*, than a very *looſe Chriſtian*, by how a likelier thing it is, for a Traveller to arrive at his Journey's End, by being a *Baiard* that can *go*, than a *Cripple* that can *but ſee*.

Thev

They who *know not*, muſt be *inſtructed*; and they who *know*, but are *wilful*, muſt be *convinc'd*; and we who *acknowledge* as well as *know*, muſt be for ever put in mind, That when we are ſaid in any Scripture to be *ſav'd*, or *juſtified* by *Faith*, it can be meant of no *other Faith*, than what is the Mother of *Obedience*, and evermore attended with it. Which may appear as by *other* Arguments, ſo particularly by *this*; That as *faith* and *diſobedience* are ſet as *Terms* of *oppoſition*, (1 Pet. 2. 7, 8.) ſo *faith* and *obedience* are ſet as Terms *æquipollent*, (Rev. 14. 12.) From whence 'tis obvious to infer, that our Lord is not an *abſolute*, but a *conditional* Redeemer. How elſe can That God who is a *comfortable Light*, be ſaid to be in This Text a *conſuming Fire*? It is the property of *Satan*, to be an *Abaddon*, or Ἀπολλύων. And how can an *Attribute* of *Hell*, be in any ſenſe apply'd to the *God of Heaven*, but that it is ſpoken by a *Metonymie* of the *effect* for the *efficient*, and imply's God Almighty his deportment towards *us*, after the meaſure of ours to *Him*? A fire to *purifie* and *preſerve*, if we are *Gold*; but a fire to *con-*

conſume, if we are *ſtubble:* A caſe to be eaſily illuſtrated by the *waters of Jealouſy*; which, if a woman were chaſt, would make her *fruitful*; but if *adulterous*, they made her *thigh* to *rot*, and her *belly* to *ſwell*. Juſt ſo ſaid *Simeon* of the *holy Child Jeſus*, that *he is ſet for the fall, and for the riſing again of many in* Iſrael. For the *fall* of the *rebellious*, and for the *riſing again* of his *loyal Subjects*; for the *fall* of ſuch Perſons as will not *ſerve* him ὠαρέϛως, but for the riſing again of ſuch, as will ſerve him *with Reverence and Godly fear*. Which proves by a conſequence unavoidable, That as he is not an *abſolute*, but a *conditional* Saviour; ſo the *Condition* on which he *ſaves us*, is our being true Subjects and Servants to him. 'Tis our *repentance from dead works*; and *our bringing forth fruits meet for Repentance*. It is an *heart ſprinkled from an evil conſcience*, and *a conſcience void of offence towards God and towards men*. It *is our having no fellowſhip with the unfruitful works of darkneſs*, and *the keeping of our Selves unſpotted from the World*. Laſtly the *condition* on which he *ſaves* us, is the *Denying* of *ourſelves*, and the *taking up* of his *Croſs*; not to

pur

put it out of the way, but to follow Him with it whitherſoever he ſhall *lead* us; nor to lay it upon *other* mens ſhoulders, but meekly to bear it upon our *own*. This is the *acceptable Service* pointed at in my Text. *Leſs* than this is *too little*, becauſe it is *leſs* than will be *accepted*. And if we come ſhort of the εὐαρέστως, the τὸ λατρεύειν in the Text will be nothing worth.

Of this I muſt labour ſo much the rather to convince my ſelf, and ſuch as hear me, becauſe the beſt of us all is apt to have ſomething of the *Fiduciarie*, and (without a continual watch) will have a ſmack of the *Antinomian*. For let us examin our ſelves throughly, and ſift our ſelves unto the Bran; and then ſpeak freely as honeſt men unto our ſelves. Do we not flatter our ſelves often, that we are *good enough to ſerve turn?* and that we muſt not *be Righteous overmuch?* that 'tis improper for us to live as in the Commonwealth of *Plato*, whilſt we are in the Dregs of *Romulus?* and that we need not be better than other men, of whoſe Salvation we ſuppoſe it is not Charity for us to *doubt?* Have we not often *ſinn'd the more*, if not that

Grace may abound, yet becauſe it hath already ſo much *abounded?* and the rather adventur'd to be *evil*, becauſe of our knowledge that God is *good?* Do we not generally conceive, (like Him in *Zoſimus*) that we may *ſin* the more *ſafely* for being *Chriſtians?* And have a *priviledge* to be *wicked* above the reſt of mankind, becauſe we are Worſhippers of a God *who is a God ready to pardon?* Are we not much the more careleſs of *falling* headlong *into* Sin, and much the leſs careful of *getting out*, becauſe we read, that *if we ſin, we have an Advocate with the Father, who is the propitiation for all our Sins?* Compare the lives of moſt *Chriſtians*, (I mean *Profeſſors* of Chriſtianity,) with what we read of *Unbelievers*, (whether ignorant *Gentiles*, or *ſtubborn Jews*,) And you will ſay they have need to be all *inſtructed*, or at leaſt to be put in *mind*, that *Believers* being the men with whom the *beſt* of God's *Talents* have been *entruſted*, are by conſequence the men too, of whom the *beſt Service* will be *requir'd*.

This I ſhall briefly make appear from two general Topicks, or Heads of Arguing. From

From the principal *end* or *final cauſe* of our Saviour's coming *hither*, and from his Principal *buſineſs* which took him up when he was *here*.

Firſt for the *end* of his coming *hither*, it was rather to redeem us from *Sin*, than *Hell*. Rather to *ſanctifie* our *Nature*, than meerly to *juſtifie* our *Perſons*; rather to *make* us truly *Righteous*, than only to *reckon* or *count* us *Juſt*. And this may appear, as by *other* Reaſons, ſo more eſpecially by Theſe. Firſt that *Sin* is by nature far *worſe* than *Hell*, Becauſe our ſins can ſerve for nothing, but to *Injure* and *Incenſe* the Righteous *Judge* of all the World; whereas *Hell* is good for *ſomething*; even to *ſatisfie* the *Juſtice* which *Sin* hath *Injur'd*, and to *glorifie* the *Judge* whom it hath *Incens'd*. From whence it follows, that 'tis much more conformable to the *Holineſs* of God, and more advanceth his *Glory* too, To have ſent his Son into the world, rather to *purifie*, than to *forgive* it. To *forgive* it indeed by a *ſecondary* intention, but to *purifie* it by the *firſt*; (for *purity* by nature being *better* than *Pardon*, by a very good ſequel was *ſooner* meant,) To reduce us to our

obedience as the *chief purpoſe* of his coming, and to give us *Heaven* as the *Acceſſion.* For real happineſs conſiſting in being *holy as God is holy*, 'Tis plain that *Heaven* can be no more, than a good *Appendix* of our felicity. For can we imagin, that God himſelf can be any whit the *happier* for being in *Heaven?* No; 'Tis *Heaven* which is the *happier* for being *God's Throne:* which ſhould he fix upon the *Earth*, Heaven would preſently be his *Footſtool.* As it is not the *Court* which gives Majeſty to the *King*; But whereſoever the *King* is, there's the *Court.* To be in Heaven *without holineſs*, (like the loſt Regiment of Angels) would be to make it a *ſecond Hell.* And therefore They, at the Day of Judgment, who ſhall intreat the *Hills* to *cover* them, and the *Mountains to fall upon them*, will have no other reaſon for that Intreaty, than *to be hid from the face of him that ſitteth upon the Throne.* From whence it is obvious to infer, that to a man of *impure Eyes*, nothing *ſmarts* more than the *Sight of Bliſs.* And therefore our Saviour's coming hither was *firſt* to *fortifie* our eyes, or to make them *pure*, and *then* to procure us the *Bleſſed Viſion.* Be-

Beſides, Secondly, Had he been ſent into the world, only to amplify our *Charter*, but not our Statutes; to free us as really from the *Moral*, as from the *Ceremonial* Law; or from the *obſervance* of the Law moral, as well as from the *curſe*, and the *rigour* of it; And ſo to make us no whit holier, but only *happier* than before; (if yet a man can be *happy* who is not *holy*, which rather implys a contradiction,) he might have been *buried* before he was *born*; (*buried*, I mean, in his Mothers *womb*;) or he might have been *born*, only to be *buried*; He might have been murder'd as commodiouſly by *Herod* in the *Cradle*, as by *Pilate* upon *the Croſs*; and with as great a convenience, have dyed a Saviour at *a year* old, as in living till *three and thirty*. For what better reaſon can we imagin, why he ſhould live ſo long a *Saint*, before he dyed a publick *Sacrifice*, but that as 'twere by the *Æquator*, or *ſtanding Rule* of *his* life, we might reform and regulate all the obliquities of our *own?* that he might free us from Sin's Dominion, by his *Precepts* and *Example*, his *Life* and *Doctrin*, as well as from the *wages* of it by his *Death* and *Reſurrection?*

For

For 3dly, let us expoſtulate and reaſon a little within our ſelves. Can there be any thing more irrational, more *diſhonourable* to God, or more *diſgraceful* to our *Religion*, than to think that our Saviour came down from *Heaven*, only to *open*, and ſo to *ſhut* up the Gates of Hell? To be *a Friend of Publicans and Sinners* in the ſame *ill Senſe*, in which his * *Enemies* ſpake him to be ſo? 'Tis true indeed in *one* ſenſe, there can be nothing more *Orthodox*, than was the *malice* of thoſe Blaſphemers. Chriſt indeed was the *friend of Publicans and Sinners*, the *greateſt* Friend to be imagin'd. But 'twas *by Saving them from their Sins*, as he did *Matthew*, and *Zachæus*, *Mary Magdalen*, and the like; not by *Saving* them *for all their Sins* however indulgently lived in. Not by making it *ſafe* for them to be *Sinners* without Amendment. Could he come for nothing elſe but to proclaim a *Jubilee* for *Malefactors*, and ſo to make them more *voluptuous*, not more *vertuous* than before? Can we imagin that *the Law* was *ſo* a *Schoolmaſter to Chriſt*, as that the *end* of his *coming* ſhould be to turn us from our Books? to beg us a kind of an *endleſs Playday*,

* Matth. 11.19.

Playday, and ſo to ſend us out as *Truants* into a *Mahomet's Paradiſe?* Can it be poſſibly conſiſtent (I ſay not with Scripture only and Reaſon, but indeed) with common Senſe, that he ſhould *purifie to himſelf a peculiar people, not by bridling Sin, but by letting it ride?* That the Δόξη ξενιτευτὴ in *Zoſimus* ſhould be (as the *Spaniard* there calls it) πάσης ἁμαρτάδος ἀναιρετικὴ; (that is to ſay in plain Engliſh) that the meer *Chriſtianity* of our *Opinions* ſhould abundantly expiate for all the *Atheiſm* of our *Lives?* and ſo that the Goſpel ſhould be intended, not for a *Rule*, but a *Diſpenſation?* 'Tis true this Fallacy of the Tempter is too too commonly ſwallow'd down; although not only the *Stream* of Reaſon, but all the *Current* of the *Scripture* runs quite againſt it. Zoſim. l. 2. p. 61.

For in the third of the *Acts*, at the twentieth Verſe, *God having raiſed up his Son Jeſus ſent him to bleſs us*, (ſaith St. *Peter*;) but how? even ἐν τῷ ἀποστρέφειν, &c. That bleſſing altogether conſiſted in his *turning us away every one from our Iniquities.* So in the ſecond to *Titus*, at the eleventh Verſe, *The Grace of God which bringeth Salvation hath appeared*

appeared indeed to all men. But to what end? 'Twas ἵνα ζήσωμεν σωφρόνως, &c. that *denying ungodlineſs and worldly luſts, we may live ſoberly, righteouſly, and godly in this preſent world.* Again in the fourteenth Verſe of the ſame Chapter, Chriſt is ſaid indeed to have *given himſelf for us*; But immediately it follows, ἵνα λυτρώσηται ἡμᾶς, &c. The *gift* conſiſteth in his *Redeeming us from all Iniquity.* To which at leaſt we may accommodate what is ſaid of our Saviour, *Matth.* 8. 17. where the τὰς νόσους ἐβάστασεν, which is in *Beza's* Tranſlation he *bare* their Sickneſſes (or their *Sins,*) is in *Tertullian's* *he took them away.* And let the *Tranſlation* be what it will, ſure I am that the *reaſon* is very good. It being the *nobleſt* benefaction, and much moſt worthy of a *Saviour* who came from *Heaven,* rather to *cure* the lame, than to give them *crutches*; rather to *rid* us of our ſins by *reducing* us to *obedience*, than by *acquitting* us only of *puniſhment*, to make our ſins the more *ſupportable.*

And as the prime *end* of his coming hither, was to *correct* and reform our *practice,* ſo his prime *buſineſs* when he was here was

(as

(as our Lord) to preſcribe us *Precepts*, and to preſs for a due *obedience* to all the Precepts which he preſcrib'd. Though 'tis the cuſtom of the world, to look upon him as a *Saviour*, and nothing elſe, in his *Prieſtly* Office only, which is to *bleſs* us, and to inſiſt upon his being our *Elder Brother*; yet * *the name written upon his Garment, and on his Thigh, is King of Kings, and Lord of Lords.* His name is *Chriſt* as well as *Jeſus*. *Moſes* was his *Type*, as well as *Joſhua*. And obſerve in what order. He is our *Moſes* in the firſt place, to make us fit for a bleſſed *Canaan*; and *then* our *Joſhua* to give us *poſſeſſion*. The general Title of the Goſpel [ἡ καινὴ Διαθήκη] which we love to call the *New Teſtament* (and nothing elſe) would (by a more genuine Tranſlation of the word) be expreſſed by *The new Covenant*, that is to ſay, *the new* † *Law*. For ſo it is called by St. *Paul*, ὁ νόμος πίστεως, *the Law of Faith*, (Rom. 3. 27.) And as the whole *Moral Law* was publiſhed by *Chriſt*, as well as *Moſes*, (which any man may *ſee* who will not wink, in the fifth, ſixth, and ſeventh Chapters of St. *Matthew*,) ſo *Chriſt*, as well as *Moſes*,

* Rev. 19. 16

† *Compare* Rom. 3. 27. *with* Rom. 8. 2.

* Matth. 5. 1. thought fit to give it upon a * *Mountain*. Nor is it unworthy our obſervation, That throughout the New Teſtament, though there is many times a *Precept* without a *Promiſe* annexed to it; yet there is not *one Promiſe* which is not clogg'd with ſome *Precept*. As if our Saviour had eſteemed it an eaſier thing, to make us *believing* and *orthodox* Chriſtians, than *obedient* and *ſincere* ones. According to which he elſewhere tells us, that *they* only ſhall enter into the Kingdom † Matth. 7.21. of his Father †, not that *call* upon his *Name*, but that *do* his *Will*. Nay (as there he goes on in the following Verſes,) Though a man may have *Faith* to the working of *Miracles*, yet if it be built upon the *Sand*, (as moſt certainly it is, when 'tis not ſeconded with *obedience*,) he foretells what he will ſay unto men of that ſort at the Day of Judgment, Verſ. 26.23. οὐδέποτε ἔγνων, *I never knew you.* (Not that Chriſt can be ignorant of their *perſons*, or their *works*, to whom he will ſay, *I never knew you.* For even that very ſaying imports *he knew* them well enough, that is, he *knew* them to be *ſuch*, as did *deſerve* that ſuch words ſhould be ſpoken to them. And there-

therefore the meaning muſt needs be this, *I never knew you to be members of my Body, or to be ſheep of my Fold*; that is, I *know* you to be Perſons I cannot *own*. For as to *know* in the holy Dialect does often ſignifie to *approve*; ſo *not to know* does very often import no more than to *diſown*.) I muſt confeſs we might think it exceeding ſtrange, but that our Oracle does aſſure us 'tis very true, That as *Believers* we may be able to *caſt out* Devils, and yet as *Diſobedient* may be our ſelves *poſſeſs't* with them. We may preach to ſave *others*, and yet be Caſtaways *our ſelves*. For be we never ſo zealous *Preachers*, or *Profeſſors* of the *Goſpel*; and at the very ſame time Indulgent *Tranſgreſſors* of the *Law*; our very *Advocate* will ſay, when he ſhall come to be our *Judge*, ἀποχωρεῖτε ἀπ' ἐμοῦ, *Depart from me ye workers of Iniquity.*

And therefore our bleſſed Saviour being about to *leave* the world, and to teach his Diſciples (*before* he *left* them) how to *ſerve him* εὐαρέστως, in ſuch a manner as he would *like*; did not ſpeak in this ſtile, *If ye love me, caſt all your Care upon my Promiſes*; or *If you love me, ſtoutly rely upon my merits*; (altho

there is a place for each of theſe too,) But, as preparatory to Both, *If ye love me, keep my Commandments*, John 14. 15. which was as if he ſhould have ſaid, *ſhew* me your Faith by your *works*, and your *Love* by your *obedience*. Plainly implying to *Them* and *Us*, that our *Sonſhip* does not give us any *Exemption* from our *Service*; our *Service* being the only thing by which we are able to *prove* our *Sonſhip*. As Chriſt hath a *Prieſtly*, and a *Prophetical*, ſo hath he alſo a *Kingly* Office. Nor may we *kick* at the *Scepter* and *Throne* of Chriſt, and think it ſufficient to declare *we are his Majeſty's moſt humble and loyal Subjects*. Some *Earthly* Potentates have been thus mock'd, but the *King of Kings* will never be ſo. We cannot *honour* our Lord by *diſobeying* him; or ſhew our ſelves *kind*, by being *undutiful*; For we ſee that our *obedience* is both the Argument and the Badge of a True Affection. Our Saviour ſaith, *Matth.* 10. 38. *He that follows me not, is unworthy of me*. Where to *follow* him, is to be *like* him; To conform our ſelves to him more than a *Paraſite* to his *Patron*; not to walk in his *Path* only, but to tread in his very *Footſteps*.

Ac-

According to that of the *Pythagoreans* (which deſerves for its *worth* to be *Chriſtianiz'd*, however writ by that *Hierocles* who writ a Book againſt *Chriſt*,) τιμήσεις τὸν Θεὸν μᾶλλον, ἐὰν ἐκείνῳ ὁμοιότερος. *Thou ſhalt honour God the better, the more thou ſtudieſt to be like him.* For *him* we *love* moſt, whom we moſt *imitate*; and he *honours* God beſt, who doth beſt *reſemble* him; And what kind of Reſemblance he moſt requires, St. *John* hath told us twice together in his firſt Epiſtle and third Chapter; to wit, our *being pure as he is pure*, (v. 3.) and our *being Righteous as he is Righteous*, (v. 7.) And our Saviour to the ſame purpoſe, having muſtred up his *Precepts* with the ſeveral *Promiſes* annext, makes a kind of a *Corollarie* or rather *Abridgment* of the whole, *not* at all with a command, that we *be happy as God is happy*, but with an ἔσεσθε τέλειοι, *be ye perfect as he is perfect.* Matth. 5. ult.

Thus as briefly, and yet as fully as I could poſſibly contrive, I have ſhew'd the *chiefeſt end* of our bleſſed Saviour's coming *hither*, and his *principal Buſineſs* when he was *here*. It was not only as a *Saviour*, to propoſe *Promiſes* to our Faith; nor only as a *Teacher*, to fill

fiill our *heads* with new *knowledge*, but as a *Soveraign*, and a *Prince*, (as St. *Peter* calls him) to exact *obedience* to his *Commands*. And to place it without diſpute, He made it part of his *buſineſs*, when he was *here*, to let us know, *why* he came hither. For as he tells us in one place (enough to keep us from *deſpair*) that he came not to *deſtroy* mens lives, but to *ſave* them; ſo he tells us in another, (enough to keep us from *preſumption*,) that he came not to *deſtroy* the Law, but to *ſave* and *preſerve* That alſo: and that in each ſenſe of the word πληρῶσαι, not by *fulfilling* it only, but by * *filling it up too*. For thô nothing could be completer than the Law Moral in it ſelf, yet did he fill up thoſe vacùities which *Moſes* left in his Delivery. From all which it follows (do what we can) that *Unleſs our Righteouſneſs ſhall exceed the Righteouſneſs of the Jews, we ſhall in no wiſe enter into the Kingdom of Heaven.*

Luke 9. 56.

Matth. 5. 17.

* Ita *Meletius Monachus, contra Iſphacanem Perſam Muſulmanum.* Et *Tertullianus c. 3. de pœnit. Chriſtus, inquit, ſuſterſtruit Adjectionem Legis. Idem de Patient. c. 6. p. 131.*

For can there be any thing more agreeable to the judgment of common Senſe, (I had almoſt ſaid of *Carnality* it ſelf) than that where God hath afforded a greater *Stock*, he ſhould expect a greater *Increaſe*; that where he

he hath *ſtrengthened* the *Shoulders*, he ſhould in proportion *increaſe* the *Burden?* And that as he hath *ſhrunk* up the *Moſaical* Law, ſo he ſhould alſo *extend* the *Moral?* Of *Moſes* we know, that he had a *Vail* upon his *Promiſes*, as well as upon his *Face*; and was as *obſcure* upon Mount *Nebo*, as before he had been upon Mount *Sinai*. Whereas our *Antitype* of *Moſes* hath been graciouſly pleas'd to * *uncover* Both. The *Jews* beheld Chriſt *as in a Glaſs*, but *we* (in compariſon) *face to face*. They walk't by *Twilight*, but *we* by the *Sun* in his *Meridian*. They were us'd like little *Children*, but *we* like *Men*. They had a *Senſible* good propos'd, but *we* an *Intellectual*. They as 'twere an *Apple*, but *we* an *Inheritance*. They a *tranſitory* Kingdom, but *we* a Kingdom *not to be moved*. They were promis'd a Redemption indeed from *Egypt*, but *we* from *Hell*. They to be fed with *milk and hony*, but *we* never *to hunger or thirſt*. They a *long* life, but *we* an *Eternal* one. They a *Canaan*, but *we* a *Heaven*. And that God will exact the * *moſt ſtrict accompt* of our *wanderings*, to whom he hath held the *greateſt light* for the better clearing of our *ways*, we

* *Vetus dicitur Teſtamentum quia promiſſiones terrenas habet.* Auguſt. de Civ. Dei. l. 18.

Vid. Grot. Diſcuſ. Apol. Rivet. p. 30, 31.

* Luke 10. 13, 14, 15. with which compare Matth. 10. 15.

we may infer from our Saviour's words in *the eleventh Chapter of St. Matthew*, where *Tyre* and *Sidon* are more excuſable than *Corazin* and *Bethſaida*, becauſe the later had been obliged with greater Means of Conviction, but all in vain.

This affords a Leſſon for our Humiliation, That however our Reward is extremely *Great*, even *a Kingdom which cannot be moved*, (a Kingdom of *Grace* and of *Glory* too,) yet God hath placed it very *high*, and the *way* to it is very *ſteep*. We muſt not flatter our ſelves therefore, that we are able to *fall upwards*; that with a *yawning Relyance* we can ever *climb up* the *Hill* of *Sion*, and drop as 'twere into Heaven with a *drowzy Confidence*. We have no incouragement from our Apoſtle, to believe we ſhall go *thither*, by meerly *believing* we are Regenerate, and cannot fail of our being *there*. He does not here preſs on his *Hebrew Chriſtians*, to *receive* their Salvation with *Faith*; but to *ſerve* for it with *Reverence*. Not to *expect* it only with *confidence*, but ſtrictly to endeavour it with *godly Fear*. For *our* God is a Conſuming Fire.

To Him be Glory for ever and ever.

HOW

HOW A
Man is to work out
HIS OWN
SALVATION.

PHILIP. II. 12.

Work out your own Salvation with Fear and Trembling.

THE words (in *general*) are a *Command*, delivered by St. *Paul*, in the Name of *God* the *Great Master*, to the *Servants* of God, in the Church at *Philippi*. In which there are chiefly *four* things to be consider'd.

First the *quality* of the *Servants*. Next the *wages* which they *expected*. Thirdly the *work*, with which the wages was to be *earn'd*. And lastly the *manner*, or *qualification*, with which the working was to be cloath'd.

Firſt for the *Quality* of the Servants, *They* were ſuch as had been *diligent* in the performance of their Duty. They had not only been *ſometimes* dutiful; they had not only been good by *fits*; but πάντοτε ὑπήκουσαν, they had *always obeyed*; They had *evermore* liv'd in the fear of God.

Next for the *Wages* which they expected, *That* is expreſſed by [σωτηρία] to be *Salvation*; both as it ſignifies a *deliverance* from the tremendous *Pains* of *Hell*, and as importing an *Advancement* to the raviſhing *Joys* of *Heaven*

Then Thirdly for the *Work*, with which the Wages was to be earn'd, That is evidently *obedience* to the *Lord Jeſus Chriſt* Very ſignificantly implyed in the πολλῷ μᾶλλον, as that looks back upon the πάντοτε. As ye have *always obey'd*, ſo now *much more* obey the Goſpel. *Continue* the Courſe of your obedience. Go on to *finiſh* the work which ye have begun; κατεργάζεσθε σωτηρίαν, *work*, and *work out* your own Salvation.

Laſt of all, for the *Manner* or *Qualification* of the working, whereby to make it become effectual for the receiving of the Reward,

There

There must be φόβος καὶ τρόμος, our Salvation is to be wrought for, *with Fear and Trembling*; And that according to the *threefold Signification* of this expression.

First with *Meekness* and *Humility*. We must not put the *least Trust* in the *greatest Performances* of our *own*; nor must we be *puff't* or *lifted up* with the *Gifts* and *Graces* which God hath *given* us.

Next with *Diligence* and *Solicitude*. That we may not for *want* of *Perseverance*, finally *miss* of the *Prize* that is set before us, and for which we have hitherto as it were *contended* by our *obedience*.

Thirdly with *Awefulness*, and *Horror*, or *holy Dread*; Because as God is (in one Case) a *quickning Light*, so he is (in another) a *consuming Fire*. He who *purposely* created us to do him *service*, is He who will *turn us to Destruction*, unless we serve him as he *Requires*.

And now to anticipate an Inquiry, how *Humility*, and *Solicitude*, (as well as *Awefulness* and *Dread*, are comprehended under the notion of *Fear*, and *Trembling*, I think it is easy to make it clear from the consideration of the *Context*; without recourse to those other Scrip-

tures, wherein we meet with the *ſame expreſſion.* For

First *in vain* ſhould we indeavour the *working out* of our *Salvation*, but that *it is God who worketh in us both to will*, and to *do*. And therefore we muſt do it with all *Humility* of *Mind*, becauſe in *our* ſelves (as *of our ſelves*) there dwelleth no good thing; no not ſo much as *Inclination* to *any* thing that is *good*, no not ſo much as *Averſation* from *any* thing that is *evil*. But *every good and perfect gift is from above, and cometh down from the Father of Lights*. If we can triumph over the *Law*, as the *ſtrength of Sin*, by treading *Sin* under our *Feet*, as the *ſting of Death*, All the *Thanks muſt be to God, who hath given us the Victory through our Lord Jeſus Chriſt*. And yet

Secondly; Although it is *God that worketh in us both to will, and to do*; yet the Apoſtle makes it a *Reaſon*, why *we our ſelves* are to *work out* our *own Salvation*. And therefore we muſt do it with *Care* and *Diligence*, leſt whilſt God by his *Grace* is not wanting unto *us*, we finally miſs of his *Glory*, by having been wanting unto *our ſelves*.

Thus

Thus we ſee there is pregnant Reaſon, for the Double Importance of the Phraſe as 'tis *meerly rational.* And of the *literal* Signification I ſuppoſe there cannot be any Doubt. For

We muſt work out our Salvation with *Fear* and *Trembling*, (in as much as that ſignifies the greateſt *Awefulneſs* and *Dread*,) becauſe of the *Dreadfulneſs* of our *Doom*, in caſe we work *not at all*, or not at all to *that purpoſe* that God requires. And thus I hope I have ſo *divided*, as withal to have *explained*, and *clear'd* the Text.

The firſt three Parts of the whole Diviſion may well be thruſt up together into this Doctrinal Propoſition. [That our Salvation is not attainable by a meer *Orthodoxy* of *Judgment* in point of Faith, or a bare *Rectitude* of *Opinions* concerning God; But by *obedience* to the *Goſpel* or *Law* of *Chriſt*.] For what is expreſſed by *obedience*, in the former part of this Verſe; is alſo expreſſed in the later, by *the working out* of *our own Salvation.* And as *Salvation* is a Thing which requires our *working*; So 'tis not any kind of working will ſerve our Turn. For

The

The last Particular of the four affords us a *second Proposition*, which is as apt to defend us from Carnal Security, as the First. To wit, [That however Unavoidable our State of Bliss may seem to us, by our having (with the *Philippians*) *obeyed Always*, yet our *obedience unto the Gospel* or *Law of Christ*, by which alone we are to *work out our own Salvation*, is to be qualified and season'd with *Fear and Trembling*.]

The *first* of these I have consider'd in a former Subject of Meditation, when I enlarged upon the *Matter* of which our working is to *consist*. I now am come to that Part of my General Method and Design, which obligeth me strictly to the consideration of the *Second*; as touching the *Manner* or *Qualification* wherewith our working is to be cloath'd, whereby to make it become effectual for the receiving of our Reward. To wit, with *Meekness* and *Humility*, with *Diligence* and *Solicitude*, with *Awefulness* and *Horror*, or *holy Dread*; the threefold Importance of *Fear and Trembling*; which must first be considered in the *Gross*, and after that, in the *Retail*.

First

First consider'd in the *Gross*, it shews us a ready and easy way of *reconciling* and *understanding* those parts of Scripture, which being taken but in the *letter*, do seem to *differ*, and *contradict*. For there is not any *One* Passion or Affection of the Mind, either more rigidly *forbidden*, or more earnestly *commanded*, than that of *Fear*.

It is so rigidly forbidden, that the *fearful and unbelieving have their part in the Lake of Fire and Brimstone*, (Rev. 21. 8.) where St. *John* making a *Muster* of such as are *listed* under the *Devil*, and *bound* for *Hell*, sets the *Fearful and Unbelieving* (as it were) in the *Front* of the whole *Battalia*, with which the desperate *Prince* of *Darkness* is wont to wage *War* against the *Father of Lights*. As for The *Murderers*, and *Whoremongers*, The *Sorcerers* and *Idolaters*, They all *march after* in *Rank and File*; Implying the *Fearful* and *Unbelieving* to be the *Ringleaders* in Hell, and as it were in the *Van* of the Devil's Army. *Unbelief* is so commonly the *Cause* of *Fear*, and *Fear* is commonly such a *Tempter* to *Unbelief*, that we find them often yok't together, if not so as to signifie, one, the other.

Woe

Woe be to fearful Hearts, and faint Hands, and *the Sinner that goeth two ways; woe be to him that is faint-hearted, for he believeth not, therefore ſhall he not be defended,* (Eccluſ. 2. 12, 13.) It ſeems that *Fear* is a Thing, of which we ought to be *ſore afraid*; Becauſe it is apt to make us ſinners *going two ways at once.* One in our *Principles*, and quite another in our *Practice.* Very fit to be compar'd unto *wandering Stars*, which are carried towards the *Weſt* by the *Primum Mobile*, whilſt They are ſtealing towards the *Eaſt* by their *proper motion.* When *Peter* was frighted upon the Sea, and cryed [*Lord ſave me*] as he was juſt ready to ſink; although it was a *good Prayer*, yet becauſe it proceeded from Carnal *Fear*, rather than *Faith*, our Saviour preſently took him up with an ὀλιγόπιστε, *O Thou of little Faith, wherefore didſt thou doubt?* And ſo it was fitly ſaid by *Zachary* in his Divine *Benedictus*, That God did Therefore *deliver us out of the hands of our Enemies, that we might ſerve him without Fear,* (Luke 1. 74.) With which agrees That of St. *Paul* to *Timothy*; *He hath not given us the ſpirit of Fear, but of Love,* (2 Tim. 1. 7.)

To

To which it is added by St. *John*, That *there is no Fear in Love, for perfect Love caſteth out Fear*, (1 John 4. 18.)

Thus we ſee how this Paſſion is very *rigidly forbidden* throughout the Scriptures. And yet for all that it is ſo *earneſtly commanded*, that we cannot *ſerve God acceptably*, unleſs we ſerve him with *Fear*, as well as *Reverence*, (Heb. 12. penult) Nor can there be any ſuch thing as the *working out of our Salvation*, unleſs we do it with *Fear and Trembling*. For the *fear of the Lord* is the *Beginning of Wiſdom*, (Prov. 1. 7.) Nay (as *Solomon* goes on in the fourteenth Chapter, v. 27.) The *fear of the Lord* is a *Fountain of Life*; the attainment of which is the *end of Wiſdom*. And thence 'tis ſet by our Apoſtle as the higheſt accompliſhment of a Chriſtian, To *perfect holineſs in the Fear of God*, (2 Cor. 7. 1.)

What then may be the meaning of theſe ἀναπολογίαι, theſe ſo *ſeeming Contradictions*, that we muſt ſerve God *with* Fear, and that we muſt ſerve him *without* Fear? that there is *no fear* in *love*, yet *no true love* without ſome *fear*?

The Reconcilement of Theſe is extremely obvious. It is no more but to diſtinguiſh betwixt that which is *Carnal*, and that which is *Spiritual*; betwixt the ſpirit of *Bondage*, and the ſpirit of *Adoption*; betwixt a *ſervile*, and *filial* Fear. As 'tis true in *one* ſenſe, that *perfect Love doth caſt out Fear*, ſo 'tis true in *another*, that perfect *Love* doth *carry fear* along *with* it.

When I ſay with St. *John*, *It caſteth out Fear*; I mean that childiſh unmanlike Fear, which *betrayeth thoſe Succours that Reaſon offereth*; eſpecially that heatheniſh and carnal fear, the fear of *Poverty*, and *Pain*, and other effects of *Perſecution*; the fear that made ſo many *Sinners* going *two ways* at once. And ſo it caſteth out *one* fear with *another*; the *fear* of *them* that can *kill* the *Body*, but are *not able* to hurt the *Soul*, with the fear of *Him* who is able to caſt them *both* into *Hell*. In this ſenſe 'tis ſaid, we muſt ſerve God *without Fear*.

But when I ſay the *ſame Love* doth carry *fear* along with it, I mean *the fear of offending God*, the fear of *quenching* or *grieving* his holy *Spirit*; the fear of *never doing enough* whereby to pleaſe

pleaſe him; the fear of *falling into Temptation*; the fear of a treacherous *deceitful heart*; that is, the fear of *Unſincerity* in the *performance* of our *Service*; the fear of *falling* from our own *ſteadfaſtneſs*, and ſo of *receiving the Grace of God in vain.* In this ſenſe 'tis ſaid by the *Royal Prophet*, *Serve the Lord with fear, and rejoyce unto him with Reverence.* And thus 'tis ſaid by the *Royal Preacher*, *Happy is the man that feareth always.* As a meer *carnal fear* is a *fear* of that which is *carnal*, ſo a *godly fear* is the *fear of God.* Firſt a fear of his *Majeſty*, in reſpect of which he is a *Soveraign*; next a fear of his *Mercy*, in reſpect of which he is a *Father*; (for ſo 'tis ſaid by the Prophet *David*, *There is Mercy with thee, ô Lord, therefore ſhalt thou be Feared.*) Laſtly a fear of his *Wrath* and *Juſtice*, in reſpect of which he is a *Judge*, and alſo an *Executor* of *Vengeance.* 2 Cor. 6. 1.

This *Fear of God* is ſo neceſſary for the Qualification of our *obedience*, that *all* without it is *nothing worth*; and even *this*, of it ſelf, is wont to ſupply the place of *all.* For εὐλαβεῖς & φοβούμενοι; (that is) *men fearing God*, is an expreſſion made uſe of by God himſelf, whereby to ſignifie *conſcientious* and *pious*

men; men who live in *obedience* to all his
Job 1. 1. *Precepts.* *Job* was said to be an *upright*, and *perfect man*, because he was one that *feared God.* And the words of *Moses* to *Israel* have a remarkable Importance; *What doth the Lord thy God require of thee, but only to fear the Lord thy God?* (Deut. 10. 12.) And what is it to *fear him*, but (as it follows in the next words) *to walk in all his ways*, and *to love him, and to serve him, with all thy heart, and with all thy soul?* Without this *Fear*, we shall easily fall into *presumption*, or into *carnal security.* We shall not *strive* to enter in at the strait Gate; Nor *give all diligence* to make our Calling and Election sure. We shall not give *an earnest heed unto the things which we have heard,* (Heb. 2. 1.) If we do not *fear, lest a promise being left of entring into his Rest, any of us should seem to come short of it*, (Heb. 4. 1.) we shall not *labour to enter into that Rest,* (v. 11.) For who will labour to *get* a thing, which he verily thinks he hath as good as in *possession?* Or who will labour to *keep* a thing, which he verily thinks he can *never lose?* I will not here stand to shew the manifold danger of their Opinion, who say they

they were *juſtified* from *Eternity*, and their Sins ſo *forgiven*, before *committed*, That they cannot fall *totally*, much leſs *finally* from Grace; although my Text would bear me out in ſuch a profitable *Severity*. Nor dare I otherwiſe be *ſevere* to any *difference* in *opinion*, than as I find it *corruptive* of *Chriſtian* Practice. The caſe is clear, that our Apoſtle having *commended* his *Philippians*, for having *always obey'd the Goſpel*, does not there make a *ſtop*, as if they had done *enough already*, or needed no more of his *Admonitions*; but immediately adds, that they muſt *work* for their Salvation; and work ſo far, as to *work it out*; and work it out in ſuch a manner, as to do it with *Fear and Trembling*; and that according to the *threefold Importance* of this Expreſſion; which having thus conſidered in the *Groſs*, I ſhall *now* conſider in the *Retail* too.

Perſeverance inquired

Firſt we muſt work it out with *meekneſs*, and *humility of mind*, becauſe *it is God that worketh in us both to will and to do of his good pleaſure*. All we *have* is but *little*, and all that *little* is but *receiv'd*. All the good we have *received*, we have received as *intruſted*, or

or *lent* unto us; And whatſoever God *lends* us, he lends us purpoſely to *Employ*. Of all that is lent us to be *imploy'd*, we are every one to render a ſtrict *Accompt*. And this alone may ſerve to keep us in all *humility* of *mind*, that the more we *have*, the more we *owe*, and for ſo much the more we are *accomptable*. And for the more we are *unable* to render a *ſatisfactory* Accompt, by ſo much the more we ſhall be appal'd at the Day of *Reck'ning*.

'Tis true indeed (vvhat St. *John* ſaith) that by *keeping the Commandments* we may come to have a * *right to the Tree of Life*; And by *ſuffering for God*, may *be counted worthy of the Kingdom of God*. Affliction ſuffer'd in ſuch a Caſe is ſaid to ‖ *work* for us a weight of Glory. 'Tis true indeed we may be *profitable* Servants in God's Accompt; becauſe the *unprofitable* was commanded to be caſt into utter Darkneſs, *Matth.* 25 30. And the Joys of Heaven are expreſs'd by *a* † *Crown of Righteouſneſs*; as if *Eternity* of *Life* were become our *due*. But all this only by the force of God's *Promiſe* who cannot *lye*; or by the Tenor of the *Covenant* which God was

* Rev. 22.14.

‖ 2 Cor. 4.

† Col. 1. 10. 2 Theſſ. 1. 5. Rev. 3. 4.

was pleas'd to make with us; Not by vertue of our *Obedience*, as that that is equal to our *Reward*. Which, when it is in its *Apogæo*, at the utmoſt Top of its *Exaltation*, is *not worthy to be compar'd with the Glory which ſhall be revealed in us*. For however St. *Paul* had *preach'd the Goſpel*, and preach'd it too *without charge*, *not living of the Goſpel*, (which yet by right he might have done,) but making *his own hands* to ſerve and *miniſter to his Neceſſities*, that he might not be *burdenſom unto any*; yet he profeſſed *he had nothing to glory of*, for ſo *gratuitous* a preaching the Word of God; becauſe a moral *Neceſſity was laid upon him*, *and woe had been to him if he had not preach'd it*, (1 Cor. 9. 16.) Our bleſſed Saviour *ſo* puts the Caſe, as to illuſtrate it with a *Colour*, *Luke* 17. 7, 8, 9, 10. Admit a Servant is very diligent in the performance of his Duty; ever *going* when he is ſent; ever *coming* when he is *call'd*; and ever *doing* as he is *bid*. Does the Maſter give *Thanks* to that diligent Servant, for doing the things that were *commanded* him? *I trow not* (ſaith our Saviour.) *Even ſo ye*, (as our Lord goes on to Application,) *when ye ſhall*

Rom. 8. 18.

1 Cor. 9. 16.

Verſ. 15. 18.

Verſ. 14.

ſhall have done all thoſe things that are commanded you, ſay, we are unprofitable Servants, we have done but our Duty; and had been lyable to wrath, if we had not done it.

Auguſt. Epiſt. 52.

Away then with thoſe Philoſophers St. *Auſtin* ſpeaks of, *qui ſibi vitam beatam fabricare vellent*, who deſign'd themſelves a Heaven of their own *skill* and *induſtry*. And away with thoſe Phariſees, not only of our *Saviour's*, but of theſe our *own Times*; whoſe cuſtom 'tis to *thank God*, for that *they are not like other men.* And confining *Sanctity* to the men of their *Sect*, do ſeparate from the reſt of the Chriſtian World, as from Publicans and Sinners; Sinners not to be *approached* by men of *their Purity*. *Stand farther off* (is *their* language) *for we are holier than you*, (Iſa. 65. 5.) Conform we rather to St. *Paul*, the ſpecial *Badge* of whoſe *Saintſhip* was the *profoundneſs* of his *Humility*. For as the *chiefeſt of Sinners* do call themſelves (by an impious Antiphraſis and Hyperbole) *the chief of Saints*; ſo That Apoſtle on the contrary, although *Chieftain* among the *Saints*, doth call Himſelf (by an holy *Μάοſις*) The *chief of Sinners.* When therefore our *obedience* hath led

led us to *Chriſt*, and *Chriſt* is leading us to *Heaven*, Let us remember the *New Jeruſalem*, though a vaſtly great City, yet (contrary to *Myndus*) hath a very *low Gate*. And ſeeing the *lowneſs* of the *Gate*, *ſtoop* we *down* to *enter in*. Let us *love* Good works, but let us not *lean* too hard upon them. Let us love them as things, *without which* we *cannot* be *ſaved*; but let us not *hope* to be *ſaved by* them. Let us not labour with an ambition of being *more meritorious*, but *leſs unworthy* than heretofore. Claim we Heaven by a *Right*, not of *Purchace*, but of *Donation*. Having added *Obedience* to our *Faith*, add we *Meekneſs* to our *Obedience*. Having *done Juſtice*, and *lov'd Mercy*, let us *walk humbly with our God*. And ſo *expect* our Salvation with *Faith*, and *Hope*, as withal to *work it out*, *with Fear and Trembling*. And that according to the *firſt Importance* of this *Expreſſion*.

Again we muſt do it with *fear* and *trembling*, in as much as that ſignifies the greateſt *anxiety* and *ſolicitude*, that we do not *run in vain*, *nor labour in vain*, (Philip. 2. 16.) that we do not *faint* as we are running, and poſſi-

bly miſs of the *Prize* within a *ſtride* of the *Goal*. For though we *work* for *Salvation* whole *years* together, and work for it never ſo *hard*, yet whilſt we are *in the Body*, and compaſs'd about with a *Tempting world*, we cannot ſay we have *work'd it out*. So that *That* is a Thing to be ſtill in doing, and to be done with *Fear and Trembling*. For as there are a ſort of *Labourers* who do not *come* into the *Vineyard*, until the *ninth* or *tenth hour*; ſo there are that fall off in the very *Evening*, and loſe the *beneſit* of their *Labour* during the *heat* of the *Day*. (For when they *ceaſe* from being *Righteous*, all their *paſs't Righteouſneſs* ſhall not be *mention'd*, (Ezek. 18.) Had not *Judas* been *worthy*, Chriſt had not made him an *Apoſtle*; and had he not been a *good* Apoſtle, he had hardly been truſted with the *Bag*, much leſs had he been *ſent* to diſpenſe the *Goſpel*. 'Tis very *late* e're we read *the Devil enter'd into Judas*, hardly ſooner than a *day* or *two* before his *Death*. And though our Saviour ſaid, *he choſe twelve, whereof one was a Devil*; yet did he not ſay, *He choſe a Devil*. For *Judas* was not a *Devil*, that is, a *Traytor*, 'till ſome

ſome time *after* he had been *choſen.* Which fitly ſerves to put us in mind, that if we know what we *are*, we are not *ſure* of what we *ſhall* be. What our *laſt* days will be, we cannot tell till we have *liv'd* them. We may ſpeak out of *Hope*, but out of *Certainty* we cannot.

I know who they are, who breath nothing but *Aſſurance* of Life eternal, as if *That* were the engliſh of πληροφορία. And as if their *Rebellions* were *meritorious*, miſtake the *ſturdineſs* of their *Preſumption*, for the *ſtability* of their *Faith.* So little or nothing are they concern'd in St. *Paul's* Exhortation to *Fear and Trembling*, that ſuppoſing they are *ſure*, they think it below them to be *ſolicitous.*

I would to God that ſuch Profeſſors had but the *patience* to conſider, that St. *Peter* doth not exhort us to *make* our *ſelves ſure* of our *Election*; but to *make our Election ſure.* The vvord is βεβαίαν ἐκλογὴν, not meant in an *Active*, but *Paſſive* ſenſe; nor of the *Perſon*, but of the *Thing.* St. *Paul* had ſure as much reaſon, *not to doubt* of his *Election* to life Eternal, as any meer mortal, *before*, or *after.* And yet vvith vvhat a deal of *fear* 2 Pet. 1. 10.

and trembling, did he *run the Race that was*
1 Cor. 9. 4. *ſet before him?* how did he *ſtrive for the Maſtery?* And in order thereunto, how very *temperate was he in all things?* How did he *keep under his body?* how did he *bring it into Subjection?* and all for fear, leſt whilſt he was *preaching unto others*, He himſelf
* Verſ. ult. † Philip. 3. 8, 11, 12, 13, 14. might be a * *Caſtaway?* How did he † *ſuffer the loſs of all things, and count them but Dung for the winning of Chriſt*, who was at once his βραβευτὴς, and his βραβεῖον, at once his *Rewarder*, and his *Reward*; the *ſetter out* of the *Prize*, and the *Goal it ſelf?* 'Tis true indeed, He *wins* that *loſes*, who loſes *All* to win *Chriſt*. But, in order unto this end, with what *fear and trembling* did he *preſs towards the Mark*, and reach forth to *thoſe things that were before him*, embracing *a fellowſhip with the Sufferings of Chriſt*, and *being conformable unto his Death*; if *by any means he might attain to the Reſurrection of the Dead*; if by any means he might *apprehend That, for which he was alſo apprehended of Chriſt Jeſus?*

And here to *anticipate* an *Objection* which very eaſily may be made by a ſort of men,

I think it of uſe to be obſerv'd, That He *firſt* had *fought the good Fight*, and *finiſhed his Courſe*, before he durſt preſume to ſay (in the following words,) *Henceforth is laid up for me a Crown of Righteouſneſs.* It was not till *after* his *Perſeverance* with *Faith* and *Patience* unto the *end*, that is, but *a little* before his *Death*, when the *Axe* and the *Headsman* ſtood ready for him, (at leaſt when both were within his *Proſpect*,) that he was able to ſpeak with ſo great *Aſſurance*. For *before* that *Seaſon*, whilſt he was yet but *in his Courſe*, and had not *fought* to a perfect *Victory*; he flatly told his *Philippians*, He did not ſpeak of his *Proficiency* in the *School* of *Chriſt*, as if he *counted* himſelf to have *apprehended*, or as if he thought he were *already made perfect*; But on the contrary, He did *ſo work out his Salvation with Fear and Trembling*, as that he *macerated* himſelf, and (what with *faſting*, and *watching*, and other *Auſterities* of *Life*,) he did *bear in his body the Dying of the Lord Jeſus*; leſt whilſt he preach'd to ſave *others*, he *himſelf* might not be *ſav'd*. He had not *yet endured unto* the *end*, and ſo he was not *yet* free from *Fear*.

For

For *he that endureth unto the end, the ſame is he* (ſaith our Saviour) *who ſhall be ſav'd*; (Matth. 24.13.) It was the voice of *God himſelf*, (reveal'd from Heaven five ſeveral Times) *He that overcometh ſhall inherit all things*, Rev. 21. 7. He that *overcometh is He that ſhall eat of the Tree of Life*, (Rev. 2.7.) He that *overcometh is He that ſhall not be hurt with the ſecond Death*, (v. 11.) *He that overcometh is He that ſhall eat of the hidden Manna*, (v. 17.) And who is he that *overcometh*, but *he that keepeth God's works unto the end*, (v. 26.)

To Apply this now unto our ſelves; If we can ſay with St. *Paul*, that our *Battle* is quite *fought*, (againſt the World, the Fleſh, and the Devil,) And that our *Courſe* is quite *finiſhed*, (in ſo much that we are able to lay our *hands* upon the *Goal*,) we then may ſay with him too, *Henceforth is laid up for us a Crown of Righteouſneſs*. We may ſay, we have a *Right to the Tree of Life*; That God is δικαιος κριτης, *a righteous Judge*, who will not be ſo *Unfaithful* (having given us a *Promiſe*,) *as to forget our work and labour of love*, (Heb. 6. 10.) And ſo being ſure *to be with Chriſt*,

Chriſt, we may *deſire to be diſſolv'd too.*

But whilſt we are upon the *way*, and we cannot tell how *far* from our *Journeys end*; Nor what may happen 'twixt *This* and *That*; ſure the uſe we are to make of our preſent *ſtanding*, is to *take* great *heed* that we do not *fall*. We muſt beware, if we are *righteous*, that we do not *return from righteouſneſs to ſin*. The higher we ſtand in God's Favour, we muſt beware ſo much the more, that we *be not high-minded*, but rather *fear*; leſt for having (like *Capernaum*) been *liſted up to Heaven*, we be the rather (like *Capernaum*) *caſt down to Hell*.

There was a Proverb among *the Jews*, *The Sow is turned being waſh't to her wallowing in the Mire*. And St. *Peter* applys it to certain *Chriſtians*, who have made it good in the *Application*; even by growing *Unrighteous after Regeneration*, (2 Pet. 2. ult.) For having been *waſh'd* from the *Mire* of Sin *Original* by the Laver of *Baptiſm*, and from the *Mire* of *Sins Actual* by the *blood* of *Jeſus Chriſt*, in the other *Sacrament* of *Euchariſt*, they have *committed* the very *Sins*, of which they had ſolemnly *repented*, and ſo their

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latter end hath been *worſe* than their *beginning*. Now putting the Caſe unto our ſelves, we know not what may arrive betwixt the *Cup* and the *Lip*, much leſs betwixt This and the *Day* of *Judgment*; eſpecially if we meet with a Time of *Trial*. We cannot be *confident* of our *ſtrength* upon any better *Ground* than St. *Peter ſtood* on. And having not *Grace* at our *own Diſpoſal*, we muſt not *boaſt* (as he did) what we will do above others, when *Chriſt* is under a *Condemnation*. If we have follow'd him to *Golgotha*, we muſt religiouſly *fear* to forſake him *there*. For let our *Enduring* be what it *will*, it will be found to no purpoſe, unleſs we *endure unto the end*. And thence it follows, that 'till we have *Happineſs in Poſſeſſion*, we are to live by ſuch a *Faith*, as doth admit an holy mixture of *fear and trembling*. This *Mode* or *Manner* of our obedience being as rigidly requir'd by God Almighty, as the *Matter*, and *Meaſure*, and *Method* of it. Not only *Faith*, and *Repentance*, and *Amendment of Life*, but alſo *Perſeverance* in *each* of Theſe, is the *Condition* of the *Promiſes* which *God* in *Chriſt* hath made to us. *Whoſe Houſe we are* (ſaith the *Epiſtle* to

to the *Hebrews*) *if we hold faſt the confidence, and the rejoycing of the hope firm unto the end,* (Heb. 3. 6.) *Take heed therefore Brethren* (as it follows a little after) *leſt there be in any of you an evil heart of unbelief, in departing from the living God,* (v. 12.) *But exhort one another daily, whilſt it is call'd, To Day, leſt any of you be harden'd through the deceitfulneſs of Sin,* (v. 13.) *For we are made partakers of Chriſt,* (not *abſolutely*, but with an *If*,) *If we hold the beginning of our Confidence ſteadfaſt unto the end,* (v. 14.)

Now what needed the holy Penman to have *crowded* and throng'd ſo many Caveats ſo *thick together* in that *one Chapter*, (and in other Chapters of that Epiſtle,) if the People of God are ſo *ſure* of *Heaven*, that there is not place left for a *fear of Hell*? If ſome at leaſt who were *enlightned*, and by true Grace *ſanctified*, do turn *Mammelucks* and *Apoſtates*, as *Lycerus* hath obſerv'd, and as the Apoſtle doth take for granted, (*Heb.* 6. 6.) we ought to *fear*, and take *heed*, that We be none of their Number. For God's promiſes to *us* of a *Spiritual Canaan*, are no more abſolute than thoſe of a *Temporal Canaan*,

Lycerus in Harm. Evang. p. 1562.

* Heb. 3. 15, 16.

which he made heretofore to his People *Iſrael*. And ſince he *ſwore* to the * *Provokers* which came with *Moſes* out of *Ægypt*, that notwithſtanding his *promiſe*, (which appears by *that* to have been *conditional*,) *they ſhould not enter into his Reſt*, (Heb. 3. 18.) the Apoſtle tells us we ought to *fear*, *leſt* (if we do as they did) *we come ſhort* (as they did) of the *conditional promiſe propoſed to us*, (Heb 4. 1.) And conformably to this, St. *John* doth earneſtly exhort us, *to look to our ſelves, that we loſe not the things which we have wrought, but that we may receive a full Reward*, (2 Joh. 8.) And he that ſaith here for our *Conſolation*, [*It is God that worketh in us to will and to do of his good pleaſure*,] doth alſo ſay for our greater *Caution*, that we *our ſelves* are to *work out our own Salvation*. Plainly intimating unto us, (for he is not guilty of *Contradictions*,) That God's *working in us* to *will* and to *do*, is not after an *irreſiſtible*, but *congruous manner*; not as with *natural*, but as with *voluntary* Agents; not by phyſically *inforcing*, but by morally *perſuading* our peeviſh Wills. He doth *ſo* work with *us*, as to require that we alſo do work with *Him*. It

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is evinced even from *hence*, that as God hath *his* part, ſo we have *ours*, in the great *Buſineſs* of our *Salvation*, Becauſe we are many times *threatned* with *falling ſhort of the promiſe*, in Caſe we *depart from the living God*. For God cannot *threaten* to be *reveng'd* upon his *Creatures*, for what *Himſelf* doth either *do*, or *not do*, but for what is either *performed*, or not *performed*, by his *Creatures*. It being not poſſibly *imputable* to the Creature, that God hath *made* it *Thus*, or *Thus*; any more than God himſelf can be *accomptable* to his Creature, *why* he made it *Thus*, or *Thus*. God indeed doth ἐργάζεσθαι, moſt divinely *work in us* both to *will*, and to *do*, the *work* required to our *Salvation*. But 'tis that we may κατεργάζεσθαι, *work out* that *work* which he is pleas'd to work in us. And by conſequence we muſt do it with *fear and trembling*, leſt when God hath done *his* part, we finally *miſs* of *Salvation*, for having been wanting in doing *ours*.

And this doth lead us to conſider the *third Importance* of the expreſſion, the very great *Awefulneſs* or *Dread*, with which we are to work out our own Salvation. The two

firſt were *rational*, this *third* is *Literal*. And indeed the *third* may be deduced out of the *ſecond*. For if we may *fall* as well as others, we may be lyable to *vengeance*, as well as others. That which calls for our *ſolicitude*, deſerves our *Fear*. And that which was St. *Paul*'s reaſon, may well be *ours*, even *becauſe our God is a Conſuming Fire*.

I may ſay in ſome ſenſe, that God made *Hell* for the uſe of *all*; as well of the *beſt*, as the *worſt* of men. For a *Torment* only to
Prov. 1. *Theſe*, who have *hated knowledge*, and *will not chooſe the fear of the Lord*; But for a *Terror* alſo to *Them*, whom he would *therefore* have to *fear*, that they may not *feel* it. That working out their Salvation with *fear* and *trembling*, they never may come to the place of *Torment*. The ſame Spirit that ſaith, *Fear not them that can kill the Body only*, (which is a fear proceeding from the ſpirit of Bondage,) doth alſo ſay at the ſame Time, *But rather fear Him who can caſt both Body and Soul into Hell*. Implying *This* to be *ſuch* a *Fear*, as doth very well conſiſt *with the ſpirit of Adoption*. It's true indeed, we may be *brutiſhly* valiant, and *over-daringly* encounter

counter the *wrath* of *Heaven*, without the leaſt *fear* of the *pains* of *Hell*. But *this* (I ſay) is a *beaſtly courage*; an arrant ἀναιδεια; that is to ſay, A *fool-hardineſs* rather than *valour*. True *Valour* being *That*, that is built on *Reaſon*. Nor can we *Reaſonably* be free from the fear of *Hell*, until we come to be *ſure* of Heaven. And *ſure* of Heaven we cannot be, until we have fought the good fight to a *final victory*, and perfectly *finiſh'd our Chriſtian Courſe*.

We muſt not ſuffer the novel Fancy of *unconditional Election* to flatter us out of all *fear* of the wrath of God, and make us *ſure* to *miſs* of Heaven, by making us dream it is *unavoidable*. For as God in his *Judgment* is *no Reſpecter of Perſons*, ſo neither was he in his *Decrees*. As his *Rule* is in *Time*, to judge us *according to our works*; ſo he *decreed* from all *Æternity*, to proceed in *Time* by *that Rule*. He did determin the *end* of *men*, with a ſpecial *reſpect* to their *Qualifications*, (from whence his *Decree* is call'd *reſpective*,) But he did abſolutely determin that men who are thus or thus *qualified*, ſhould come to *this* or *that* end. And I could

Rom. 2.

could wiſh that this *Diſtinction* (ſince 'tis ſufficient of it ſelf) might find ſo much favour in all mens Eyes, as to *appeaſe* and *reconcile* diſſenting Brethren. That as the *Decrees* of the Almighty are ſaid to be *Abſolute* in *one* ſenſe, ſo they may candidly be granted to be *Reſpective* in *Another*. *This* methinks ſhould be the Judgment of *all Mankind*, (being ſo *viſible* in *it ſelf*, and of ſo *neceſſary Importance* to the *well-ordering* of our *Lives*,) That God did *abſolutely decree* a moſt *indiſſoluble Connexion* betwixt *Repentance* and *Salvation*, as betwixt *Impenitence* and *Condemnation*. Which proves the *end* to have been *decreed* with a ſpecial *reſpect* unto the *means*. Let this *one* thing be *granted*, (as well for the *Comfort* of the *good*, as for a *Terror* to *evil Doers*,) And I, for my part, ſhall ask no more. For the Decree which is *reſpective* in *ſenſu diviſo*, may ſo be proved to be *Abſolute* in *ſenſu compoſito*, as to afford a Demonſtration, That God's *Decree* of the ſeveral *Ends* was in *reſpect* to the ſeveral *Means*. For if in *ſenſu compoſito*, He did abſolutely decree, that all who are *faithful* and *repent* ſhould belong to *Heaven*, and that all who

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are *faithleſs* and *impenitent* ſhould in like manner belong to *Hell*; Then his Decree was *reſpective* (in *ſenſu diviſo*) of that *Repentance*, or *Impenitence*, by which Profeſſors do belong to *Heaven*, or *Hell*. From whence it follows unavoidably, that if we are *faithleſs* and *impenitent*, (be it in a *greater*, or *leſſer* meaſure,) we ought to be affected with *fear* and *trembling*, (in the *literal* ſenſe of this expreſſion,) and never to give our ſelves Reſt, until we be *faithful*, and do *repent*. But faithful and penitent we cannot be, till by the power of God's Grace, (after our *Prayers* and *Tears* ſhall have given him *no Reſt*) he ſhall be pleas'd to work *in us*, and *with* us too, not only to *will*, but to *do* his work. That by the power of his Grace we *may* all *endeavour*, and by the power of his Grace *on* our Endeavours, we our ſelves may have a *Power* too, whereby to *work out our own Salvation*. And work for it we muſt with a ſacred *horror*, becauſe of the *Dreadfulneſs* of our *Doom*, if we work *remiſsly*. For as (on one ſide) God himſelf cannot *condemn* us, (although our ſins paſt have been very *great*,) it

if we immediately *repent* and *amend* our *lives*, becauſe he is *faithful who hath promiſed*, and he hath *promiſed forgiveneſs* to all that *repent* and *turn* unto him; ſo withal (on the other ſide) Let our Righteouſneſs paſt have been what it will, yet if we *return from Righteouſneſs to Sin*, God himſelf cannot *ſave* us, without our *Repentance* and *Reformation*, becauſe he hath *ſworn* that the *Impenitent* ſhall *not enter* into his *Reſt*. Not that God can be *overpower'd* by any *Quality* in the *Creature*, whether *Repentance* in the firſt Caſe, or *Impenitence* in the *ſecond*; But becauſe his *Power* (in the *firſt*) is ſuſpended by his *Mercy*, as it ſtands in conjunction with his *Truth*. For in his *Mercy* he made a *Promiſe* to give us *pardon* if we *repent*, and in his *Truth* he muſt *perform* it. Juſt ſo his *Power* (in the ſecond) is ſuſpended by his *Juſtice*, as it ſtands in conjunction with his *Truth* too. For in his *Juſtice* he made an *Oath* to be *revenged* on the *Impenitent*, and in his *Truth* he muſt make it *good*.

Now ſince each of theſe Caſes concerns us *All*, (be we never ſo *good*, or be we never ſo *evil*,) I need not ſhew by another

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Medium how the *love* of God's *Mercy* doth conſiſt with a *fear* of his *Indignation*, and how whilſt we *love* him as a *Father*, we ought to *fear* him as a Judge.

But (to conclude with ſuch a *Caveat*, as may beſt of all become an *Ingenuous* People) Take we heed that our *Fear* do not ſwallow up our *Love*; for fear it ſwallow up *us* too in the *Bottomleſs Pit* of *Deſperation*. We muſt *ſerve* God with *Fear*, but ſo as to *fear* him alſo for *Love*. Ever ſaying with the Pſalmiſt, *There is mercy with thee ô Lord, therefore ſhalt thou be feared.* The Pſalmiſt did not thus argue, *There is Mercy with Thee ô Lord*, Therefore ſhalt thou be *rely'd upon*, Therefore we ſhall make the *bolder* with thee; we ſhall break thy Commandments without the *fear* of being *damn'd*, becauſe we know thou art *ſlow* to *anger*, and being *angry* art quickly *pleas'd*; But becauſe of thy *mercy* thou ſhalt be *feared*. And there is good reaſon for it. For by how much the *kinder* a Father is, a well-natur'd Son will *fear* to *offend* him ſo much the *more*. And the more our *Father* which is in Heaven does even *delight* to pleaſe *us*, (by heaping his

Mercies and *Favours* on us,) by ſo much the more ſhall we be *afraid*,(if we are *well-natur'd* Children) to *exaſperate* our *Father* which is in Heaven.

What then remains, but that we *ponder* theſe things, and *lay them up* in our *hearts*, and *draw* them *forth* into our *Actions*, and daily *repeat* them in our *Lives*, And reap the comfort of ſo doing, in the *hour* of *Death*, and the *Day* of *Judgment*.

Which God of his Mercy prepare us for, even for the *glory* of his *Name*, and for the *worthineſs* of his *Son*; To whom, with the *Father*, in the Unity of the *Spirit*, be aſcribed by *us*, and by all the World, *Bleſſing*, and *Glory*, and *Honour*, and *Power*, and *Wiſdom*, and *Thankſgiving*, from this time forward for evermore.

THE

THE GRAND INQUIRY

To be made

In theſe Inquiſitive Times,

Taken from the Mouth of The

Frighted Jailour

OF

PHILIPPI.

THE GRAND INQUIRY

To be made in Theſe

Inquiſitive Times.

ACTS XVI. 30.

What muſt I do, that I may be ſaved?

THus the *Jailour* at *Philippi* ſought to his *Priſ'ners* for a *Deliverance*. Not his *ordinary* Priſ'ners, who at once were in Bondage to *Him* and *Satan*; And were bound up in *Miſery* as well as *Iron*; who had πνεύματα παχυνόμενα, *ſpirits* ſo *groſs*, and ſo *incraſſat*, and ſo *manacl'd to the Fleſh*, that together with their *Bodies*, their *Souls* were put into the *Stocks*, as knowing *no better Liberty* than what conſiſted in the *Freedom* of *Hands* and *Feet*. But the Priſ'ners in the Text were Priſ'ners only

only κ τ φάσιν. Men whose *Liberty* did consist in the *ubiquity* of their *Thoughts*, and in being made *free* of the *New Jerusalem*, Men, who by living the *Life of Faith*, maintain'd an *Intercourse* with *God* and his glorious *Angels*. And though their *Carkasses* or *Outsides* were contiguous to the *Earth*, yet their *Commerce* and *Conversation* was still in *Heaven*. They were at once such a *Free* and such a *Dreadful* sort of *Pris'ners*, as by their *Liberty* to *pray*, and *to sing praises unto God*, (v. 25.) may be said to have *taken* their *Prison Captive*. For their *Midnight Devotions* were suddainly follow'd with an *Earthquake*; in so much that *the Foundations of the Prison were shaken*, the *Doors* flew *open of themselves*, and the *Bands of the Pris'ners were all unloos'd*, (v. 26.) Nor indeed is it a *wonder*, that such a *Miracle* should be *seen* in so blind a *Dungeon*, whilst the *Pris'ners* that were in it were *Paul* and *Silas*. For These were two of that little number, *by whom the world had been turned upside down*, Acts 17. 6. not in that malitious sense, in which the words were there us'd, by the *certain lewd fellows of the baser sort, who had assaulted the House* of

of Jaſon, *and ſet the City in an uproar*, (v. 5.) They having *turn'd it upſide down*, not for the worſe, but for the better. The *Confuſion* which they made did tend to *Harmony*, and *Order*. They made men *Antipodes* to *themſelves*, by their *contrary walking* to what they hitherto had done. And ſo in effect, They turn'd a *Chaos* upſide down, more properly than a *World*. Or if it muſt needs be call'd a *world*, it was *the world lying in wickedneſs*, 1 Joh. 5. 19. *The world* compos'd of *three Ingredients*, which made it fit to be *cleans'd* by another *Deluge*. For *all that is in the world* (as the ſame St. *John* ſaith) *is the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life*. And *this alone* was *That world*, which by Precept, and Example, by Life, and Doctrin, theſe firſt Preachers of Chriſt were to *turn upſide down*. And this accordingly they did in a great many reſpects. As in *opening* the *Eyes* of the *Ignorant Gentiles*, and in *mollifying* the *Hearts* of the *ſtubborn Jews*, and in breaking down the *Partition-wall*, which God himſelf had *built up* betwixt the *Jew* and the *Gentile*. They turn'd the world upſide down, by *beating*

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ing Swords into Plough-ſhares, and warlike *Spears* into peaceful *Pruning-hooks*. By making *the Lamb to lye down with the Wolf*, and the *Kid with the Hyæna*. By making *Friendſhip* and *Peace* between the *Greek* and the *Jew*, as between the *Jew* and the *Samaritan*. By turning *Infidels* into *Believers*; *Idolaters* into *Chriſtians*; and the rebellious *Sons of Darkneſs* into *Children of the Light*. Thus without *Archimedes* his *Poſtulatum* or *Hypotheſis*, Δός μοι πῦ στῶ, or (as it is in the Doric Dialect) Πᾶ βῶ, ἁ χαεισίοιν πᾶσαν τὰν γᾶν κινάσω, an eaſy way was found out, *to turn the world upſide down*.

Sure I am that in my Text there was ſomewhat like it. For *Paul* and *Silas* who were *yeſterday* as the *off-ſcowring of the Earth*, are now on a ſuddain entertain'd as two *Inhabitants of Heaven*. They who *yeſterday* had been *drag'd*, both in their *Perſons*, and in their *Names*, through the publick *Market-place* of *Philippi*, (v. 19.) who had had their *Cloaths rent*, and been *beaten with Rods*, (v. 22.) who had been *thrown* into a *Dungeon* as a Couple of pernicious and *inſufferable men*, (v. 24.) are *now* revered and ſought unto, as the

the very *Oracles of God.* That very *Jailour* who was *yeſterday putting their Feet into the Stocks*, and thruſting them into the *inner Priſon*, (v. 24.) is now *awak'd* by their *Muſick*, and ſtands *affrighted* at their *Liberty*, and is ready to *kill* himſelf with his *Sword*, for fear of *dying* by their *Eſcape*; when, being hinder'd by his Pris'ners from offering violence to Himſelf, he even *ſprings* into their Preſence with *fear* and *trembling*, and (by Faith coupl'd with Fear) falls down proſtrate at their Feet with this *ſhort Inquiry*, (an *Inquiry* very *plain*, but yet ſufficiently *myſterious*, and as *copious* in the *ſenſe*, as it is *ſhort* in the *letter*,) *What muſt I do, that I may be ſaved?* Which is as if he ſhould have ſaid, (that I may *paraphraſe* his words,) Seeing I cannot but acknowledge, that the *Doctrin* you Teach is the *Truth of God*, and the Truth of *That God* who now hath teſtified it by *Miracle, in ſhaking my Priſon by its Foundations*, in compelling its *Doors* to do you Reverence, and in making your *Fetters* afraid to hold you; And ſeeing I cannot but acknowledge, That *ſuch* a *God* is to be *ſerved* by every one who will be *ſav'd*; I be-

ſeech you Sirs inform me wherein his *Service* is to *conſiſt*, and how I may *attain* to ſo great *Salvation*. It is not *Silver*, or *Gold*, or *Security* for your *Perſons*, that I demand! I do not earneſtly intreat you to confine your *Heads* within the *Dungeon*, or to return your *Feet* into the *Stocks*, (though *That* is as much as my *Life* is worth;) But if there is any Thing in the World which you will do for my ſake, *Tell me what I muſt do, that I may be ſaved.*

And here I am ſorry that I muſt ſay, (what yet I *muſt*, if I deal uprightly,) That we who paſs for very *prudent* and *ſober Chriſtians*, may very well be *ſent* to *School* to this *frighted Heathen*. We may *learn* from this *Jailour* in his *time* of *exigence* and *diſtreſs*, how our *Souls* ſhould be employ'd at our *Times* of *leiſure*. Not in progging for *Riches*, or *worldly Greatneſs*, asking what we muſt do to *get* a fortune when we have *none*, or to *increaſe* it when it is *gotten*, or to *keep* it when 'tis *increas't*, or to *recover* it when it is *loſt*, or to *ſecure* it if recover'd from running the riſque of a *Relapſe*; Nor yet in progging (with *Eudoxus*) for Eaſe and *Pleaſure*,

ſure; without either *End*, or *Interruption*, asking what we ſhall *eat*, or what we ſhall *drink*, or wherewithal we ſhall be *cloath'd*. We muſt not be carefully contriving with the *unjuſt Steward*, (Luke 16. 3.) in his *What ſhall I do to put a cheat upon my Lord, and to oblige his Debtors to me, that when I am put out of my Stewardſhip, they may receive me into their Houſes.* Nor may we ask with the *wealthy Miſer*, (Luke 12. 17.) *What ſhall I do for ſufficient Treaſuries and Barns, wherein to beſtow all my Fruit and my Goods*; (as if his *Life* had *conſiſted* in the Abundance of the Things which he poſſeſſed, *v.* 15.) But our Inquiry muſt be rather like that of the *Multitude* to our Saviour, *What ſhall we do that we may work the work of God?* (that is to ſay in plainer Terms,) what courſe ſhall we take, *that we may do* what thou *bidſt* us? that we may *labour for the meat which will never periſh, but indure unto Life everlaſting?* or as the *Publicans* and *Souldiers*, and other Proſelytes to the *Baptiſt*, who had warn'd them to *flee from the wrath to come*, (Luke 3. 7, 10.) *What ſhall we do whereby to anticipate our Deſtruction*, and to avert the ſad *effects* of the

John 6. 27.

fatal Axe, which now *is laid to the Root of the Tree? what ſhall we do*, as to the bearing *good fruit*, to prevent *hewing down*, and be-
Verſ. 9. ing *caſt into the Fire?* or as the *Jailour* of *Philippi* to *Paul* and *Silas*, (in the words which are now before us,) *what muſt we do that we may be ſav'd?*

In which *Inquiry* of the *Jailour* there are *Four Things obſervable.* Firſt the *End* of the Inquiry; Next the *Means* conducing to it; Then the *neceſſary Connexion* between the *one* and the *other*; And laſtly the *Perſon* here *Inquiring*, together with the *Perſons inquired of.*

Firſt the *End* of the Inquiry is here expreſſed to be *Salvation.* 'Tis ἵνα σωθῶ, *That I may be ſav'd.*

Next the *Means* of its *Attainment* (which make the *Object* of his Inquiry) are here imply'd to conſiſt in *Practice.* For it is not thus ask't, what muſt I outwardly *Profeſs?* or what muſt I inwardly *believe?* But τί με δεῖ ποιεῖν; what muſt I *Do*, that I may be ſav'd?

Thirdly the *neceſſary Connexion* between the *Means* and the *End*, is very ſignificant-

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ly imply'd in the little word *Muſt*. For 'tis not only τί ποιήσω; what *ſhall* I do? (though *That* is alſo comprehended,) but τί με δεῖ; what *Muſt* I do that I may be ſav'd?

Laſtly The *Perſon here Inquiring*, together with the *Perſons inquired of*, are The *Jailour* and his *two Pris'ners*, *Paul* and *Silas*. *Theſe* He earneſtly conſulted about the Buſineſs of his Salvation. Yet *not* as *Pris'ners*, or *Private men*, but as atteſted by the Miracle to be *Embaſſadors from God*. For as *God* the *Son* had *His* miſſion from *God* the *Father*, ſo had *They Theirs* from *God* the *Son*. *As my Father ſent me, ſo ſend I you*, was the ſaying of Chriſt to his Twelve Apoſtles. And *He that receiveth you, receiveth me*, As *he that receiveth me, receiveth* alſo *him that ſent me*. They were not only The *Nuntio's*, but *Repreſentatives* of Chriſt. *He alone* was the *Oracle*, at which *Salvation* was to be *ask't*; But *Paul* and *Silas* were two of thoſe ſacred *Myſtæ*, by whom the *Reſponſes* were to be *given*. And ſo of *Them* in *That Notion* our *Neophyte Jailour* did fitly ask,

What muſt I do, that I may be ſaved?

This indeed is the *Diviſion*, But it is not

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nice enough to be the measure of my Intent in the *Tractation* of the Text. Wherein I purpose to consider, not so much the *Matter*, as the *Condition* of the Question. No nor That, in a Dogmatical, but in an *Applicatory* way. Nor so, in *general*, or at *large*, but as particularly relating unto the *Terrors* in the *Context*, whereby the *Jailour* of *Philippi* was happily *frighted* into Devotion. It being chiefly my present Aim, (not to touch on those Notions which I have used on a Text of some Affinity with This in another Place, but) to fill up the Vacuities of my former Design, by *supplying* That *Here*, which was there *omitted*. For the accomplishing of which,

As in all *Moral* Subjects of Meditation and Discourse, The *Method* is still to be *Analytical*; so in *This* (above *All*) which now does call for our Attention, I must *begin* with the *End* of the *Jailor's Quere*. For

He who is so great a *Sluggard*, as not to *open* his *Lips* for the way to *Heaven*, will hardly be so *industrious*, as to *labour with his Hands*, or so much as *pluck them out of his Bosom*,

Boſom, whereby to *lay* * *hold on Eternal Life.* How very far are They from *ſtriving* to *enter in* at the ſtrait Gate, who are not anxious enough to ask, *whereabout* the *Gate lyes*, or which is the way to get it *open*? How little can we expect they ſhould *give all diligence*, to make their *Calling* and *Election ſure*, who have not the *Courage* or *Curioſity* to learn of *what ſort* it is? who are too *Lazy* to *contemplate*, or too *delicate* to *inquire*, either into the *End*, or the *Nature* of it? Can *they* be heartily employ'd in *working out their Salvation with fear and trembling*, who will not trouble themſelves to *ask*, (no not ſo much as this *Heathen-Jailour*) *what it is they muſt do that they may be ſav'd?* 'Tis very *ſtrange* that ſo it *ſhould* be, but very *clear* that ſo it *is*: That of the *All* which concerns us as *Men* or *Chriſtians*, though nothing makes a greater *Noyſe* than the *Salvation of the Soul*, yet there is nothing in the World of any conſiderable accompt, (whether for *Profit*, or *Pleaſure*, or *Reputation*,) which is ſo little *look't after*, or *labour'd for*. For

This is ſure the ſole reaſon, (or at leaſt one

* 1 Tim. 6. 12, 19.

one of the *chief*) why a far * *leſſer* number of men belongs to *Heaven* than to *Hell*; And why the Harveſt of *Satan* will be very much greater than That of *Chriſt*; becauſe Men commonly are *induſtriouſly* and *expenſively wicked*, They *ſin as with a Cart-rope*, and *drink iniquity like water*, they think they can never bid *enough*, whilſt they are *purchaſing* a *Manſion* in the *Territories* of *Darkneſs*; And therefore in the words of the Prophet *Iſaiah*, (though ſpoken by *Him* in * another ſenſe,) *They make a Covenant with Death, and with Hell are at Agreement*, (Iſa. 28. 15.) or, (as the excellent Book of *Wiſdom* does more *deſignedly* expreſs it,) *They even call Death to them, and pull Deſtruction upon themſelves with the works of their Hands*. They are as *ſtudious* of *variety*, and as *wittily inventive* of *evil things*, as if the Burden of their Inquiry were none but This, *What muſt we do that we may be damn'd?* But now ſo far are moſt men from being either as *expencefully* or as *elaborately* vertuous, that they rather are *afraid* of being *righteous overmuch*; (as they love to *miſinterpret* the words of *Solomon*;) Their *ſtricteſt Care* is, not

Matth. 7. 13, 14.

Matth. 3. 12.

* *Mortem vocat Hoſtem mortiferum. Ut ſenſus ſit, ſperabant ſe, blandiendo, ſalutem repertu-ros apud Sennacharibum.* Grot. in locum. Micah 7. 3. Wiſd. 1. 12, 16.

not be taken for Præciſians; And they are really *aſham'd* to be *holy indeed*, for fear it ſhould make them look like *Hypocrites*. They are ſo far from *taking pains*, and making a *Buſineſs* of *Religion*, that they do not ſo much as ſay, with the * *Pythagoreans*, (who *ſummon'd* the *Actions* of every *Day* before the *Tribunal* of every *Night*,) πῆ παρέβλω; τί δ' ἔρεξα; τί μοι δέον οὐκ ἐτελέσθη; *What evil have I done ſince I roſe this morning? or what Good Deed have I omitted?* whither goes the way that I am *now* walking in? goes it to *Egypt?* or to *Canaan?* leads it to *Heaven?* or to *Hell?* Much *leſs* do they ask with this *frighted Jailour* in the Text; *What muſt we do that we may be ſav'd?*

Now the *reaſon* of this *Reaſon* doth ſeem to be chiefly A want of *That*, which was required of the *Jailour* as a chief *means* of his being *ſav'd*; even a cordial *Beliving in the Lord Jeſus Chriſt*, and a *Belief* of That *Salvation* which in the Text is inquired after. Of which I doubt there are but *few* that are *True Believers*, even of Them who do *not doubt* of their own *Belief*. So that there is not a greater Inſtance of the *Deceitfulneſs* of

* Μηδ' ὕπνω μαλακοῖσιν ἐπ' ὄμμασι πεῖσ' ἀέξασθαι, Πρὶν τῶν ἡμερινῶν ἔργων τρὶς ἕκαστον ἐπιλθεῖν. Ἀρξάμενος ἀπὸ πρώτου μὲν ἐπέξιθι. Pythag. χρυσ. ἐπ.

a man's *Heart*, than his Treacherous *Belief* that he does *Believe*; when yet he *proves* by all his *Practice* that he is either *no Believer*, or elſe no better than a *Gameſter* when he *believes* that he ſhall *win*. How many *Profeſſors* of *Chriſtianity* who daily *aſſent* unto the *Creed*, do ſtill confute their own *Belief* of the *two laſt Articles*, The *Reſurrection of the Body*, and the *Life Everlaſting*? For is it poſſible that a man ſhould very ſeriouſly *believe* he ſhall *laſt for ever*, and not be vehemently ſolicitous, whether in *Heaven*, or in *Hell*? or that he really ſhould *believe* there is a *Heaven*, and a *Hell*, without a minutely concernment, to *which* of the *two* he muſt needs *belong*? If a man's *Neck* be but obnoxious to the *Gallows* or the *Block*, or his *Goods* but in danger of *Confiſcation*, *ſleep it ſelf* will not be ſtrong enough to give him *reſt*, until he has us'd his whole ſtrength to purchaſe a *Pardon*, or a *Reprieve*. And did he as really *believe*, that he ſhall *riſe* after Death to a *Day* of *Judgment*, when evil Doers ſhall be caſt into a *Bottomleſs Aſphaltites*, a *Lake which evermore is burning with Fire and Brimſtone*, o

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with what *Horror* and *Indignation* would he *look back* upon his *Sins*? with what *Remorſe* and *Self-Revenge* would he *afflict* himſelf for them in Soul and Body? with what a *vehement deſire* would he *demonſtrate* his *Repentance* by *Change of Life*? ô with what *Careſulneſs* and *Concernment* would he endeavour to *make* his *Peace* with *abuſed Juſtice*? with *what ſtrong crying and Tears* would he *ſue* for *Mercy*? Not in the language of St. *Peter*, when tranſported out of his wits by his great Amazement, *Depart from me ô Lord, for I am a ſinful man*; But rather with *Chriſt* upon the *Croſs* where he recited in *Syriac* thoſe words of *David*, *My God, my God, why haſt thou forſaken me!* How much rather would he chooſe, to do it *now* to ſome *purpoſe*, and that but *once*, than at *laſt* to *no purpoſe*, and that *for ever*? Say then, good Reader, and ſay without Partiality; Can a man in good earneſt *believe his own Immortality*, whilſt he ſo *ſeldom* or never *mindes* the future *condition* of his *Soul*? and is not ſolicitous *what to do*, that he may be *ſav'd*? There can be nothing more incredible, than that a man of ſuch a *Faith* ſhould

Luke 5.8.

Matth. 27.46. Pſal. 22.1.

be ſo deſtitute of *Fear*. For what account can be given, why a man ſhould *ſhrink* at *Death*, a great deal more than at *Damnation*, and more provide againſt the *pains* of a *dying Life*, than the *Torments* of a *Death* which will *live for ever*, (that is, *more* againſt the *firſt*, than the *ſecond Death*,) but that he ſteadily believes the *firſt* may eaſily *come to paſs*, whilſt he hopes that the *ſecond* is but a *Fable*? They who hitherto have *thought* they were *True Believers*, whilſt yet their *Infidel Lives* have ſtrongly *prov'd* that they were *none*, will *confeſs* what I ſay, if they ever ſhall have *Patience* enough to *meditate*; and ſhall meditate *long enough*, to *comprehend* the whole force of my *preſent* reaſon.

Now in order to my purpoſe, which is to *rouze up* ſome or other out of the *Lethargie* they are in, and to ſet them on work in this *Grand Inquiry*, I ſhall reaſon a little farther with the Paganiſh *Profeſſors* of *Chriſtianity*. And firſt of all let it be *granted*, (what ought not yet to be *ſuppos'd*,) That what they have not in *Themſelves* an *active Power* to *demonſtrate*, cannot have a *paſſive Power* of being *demonſtrated* by *others*; that ſo they

may not be offended at the *uncivil poſſibility*, of *other* mens being *deeper* or *quicker ſighted* than *Themſelves*. For ſome are ſo ſtrongly of opinion, that their *particular Comprehenſion* is the Adæquate *meaſure* of *all Exiſtence*, that they are apter to *deny*, and to *disbelieve*, that there is any thing in the World beyond the *Horizon* of their *Conceipt*, than to *ſuſpect*, or *confeſs*, that their *Souls* are *ſhort-ſighted*. Not vouchſafing to conſider, how great a number of Things there are about the Body of a *Flea*, which are *inviſible* to their Eyes, whilſt *unaſſiſted*, and yet are *evident* unto *any*, who ſhall behold them through a *Microſcope*. And if to the *natural Eye* of *Reaſon*, we add the *Teleſcope* of *Faith*, which is *the Evidence of Things not ſeen*, we ſhall have an eaſy Proſpect of that *Salvation*, which the *Jailour* of *Philippi* enquired after. And diſcern the true *reaſon*, why the *Scioliſts* of the Age (who are call'd the *Wits*) do firſt contend there are *no Spirits*, and thence infer there is *no Hell*, and ſo conclude they need not ask, *what it is they muſt do that they may be ſaved*; even becauſe they have too *much*, and too *little* wit.

wit. For if they had *leſs*, they would not *raiſe* their Objections; and if they had *more*, they would be able to *refute* them. But be it ſo that *they themſelves* are not able to demonſtrate, *there is a Hell to be ſaved from*; Dare they ſay they are *better able* to demonſtrate *that there is none*? Can they ſay that they have *dyed*, to make a *Deciſion* of the *Queſtion*? And been *reſtored* again to *life*, to declare the *Negative* by *Experience*? Do they ſuſpect *the Galilæan* whom we commonly call *Jeſus*, in what he ſaith of an *outer Darkneſs*, and therein of *a Worm which never dyes*, and of a *Fire which is not quenched*? And do they ſo far ſuſpect him, that they reſolve to make an *Eſſay* of his *Veracity*, and therefore *truſt* not his *Doctrin*, till they have *try'd* it? will they admit of *no Philoſophy*, but what they call *Experimental*? and therefore *ſtay* till they are *dead* for a Determination of their Doubt, becauſe (forſooth) until the time that they have *taſted* the *firſt* Death, they know not if they can *feel* a *ſecond*? I ſay admit they do not *know*, that there are Torments after Death to indure for ever. Should not *this* ſuffice to

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Awe them, that ſuch there are *for ought they know*? Or are their Souls ſo wholly *drown'd* and *ſwallow'd up* in Senſualities, as that they have not any *leiſure* wherein to *conſider their latter End*? Have they not *Melancholy* enough in their Conſtitutions, to fix their *volatil* ſpirits (no not ſo much as for an *hour*) upon that which concerns them the moſt that may be, even the Subject of a *joyful* or *ſad* Eternity? Or have they the *leiſure* to conſider their latter end, but only want ſufficient *Courage* and *Reſolution* to *indure* it: as being a pungent, and a diſmal, and not only a *ſad*, but an *inſupportable Conſideration*? This methinks is as abſurd, as whatſoever it is that hath been alledg'd. For if they have not the patience to *think* or *meditate* upon Hell for a *little ſeaſon*; How much *leſs* will they be able to *undergo* it with Patience to all *Eternity*? If the *wages* of Sin is ſuch, whilſt it is yet but in the *earning*; Lord! how *terrible* will it be at the Time of *Payment*? And what a ſtrange *Contradiction* does this imply in ſome mens humours, That they ſhould dare incur the *danger* of enduring thoſe *Torments* of *Hell it ſelf*, whereof they

they *dare not indure* ſo much as a *deep conſideration?* no not long enough to inquire, *what they muſt do to be ſaved from them?*

But all this is no more than an empty *Mormo*, to Them whoſe Faculties are *poſſeſs't* with a *ſpirit of ſlumber*, being benumn'd by thoſe *fooliſh* and *hurtful Luſts*, *which drown the Soul in Miſery and Perdition.* Some are either ſo *intangled* with *worldly Cares*, or elſe ſo *tranſported* with *carnal Pleaſures*, they do ſo *hunger* after *ſome* ſins, and ſo *thirſt* after *others*, and are ſo *ſatisfied* in the *miſery* of *injoying* God's *Anger*, (by being at a full *agreement with Sin and Hell*,) that they are ſtill too much diverted by offering *Sacrifice* to their *Senſes*, to be able to *reflect*, or to look *before them.* Either they do not at all *remember*, in the midſt of their Injoyments, that *for all theſe things God will bring them to Judgment*; or if *ſome* times they do, they ſtraight *contrive* how to *forget* it. And if nothing elſe will, either *Wine*, or *Women*, or *Sleep*, or *Muſick*, or *all theſe together*, will put it out of their Remembrance. *Proſperity* is a *weapon*, which hardly one in Ten Thouſand hath ever known how to *wield.*

Rom. 11. 8.
1 Tim. 6. 9.
Iſa. 28. 15.
Eccleſ. 11. 9.

No

No not *Solomon the wiſe*, in a ſtate of *Grace*; no nor *Adam* the *uncorrupt*, in a ſtate of *Innocence*; no nor *Lucifer* the *Beatified*, in a ſtate of *Glory*. They that have ſo much *Peace without*, as to beget a *ſtupefaction*, call'd *Peace within*, who live at *eaſe in their Poſſeſſions*, and have a great *Friendſhip with the World*, will be rather *liſted up*, like the men of *Ephraim*, or fall *a kicking*, like *Jeſurun*, or *ſtretch themſelves upon their Couches and drink Wine in Bowls*, like the *wantons in Zion* of whom we read in the Prophet *Amos*, than let it enter into their Thoughts, That the *Feet* of thoſe Darlings do *lead* to Death, and that their *Hands* take *hold* of *Hell*. They will be otherways employ'd, than in contriving how to *ſtand in the Day of wrath*, or in ſtudying *what to do, that they may be ſav'd?*

Hoſ. 13. 6.

Deut. 23. 15.

Amos 6. 4, 6.

It concerns us therefore to pray, with the Pœnitent Emperour *Mauritius*, That God will uſe us as he did *here* the frighted *Jailour* of *Philippi*, even *terrifie* and *ſcare* us out of our carnal Security, (into which our *ſucceſſes* are apt to caſt us,) and awaken us into a *ſenſe* of the great *Concernment* of our *Souls*. That he will fetch us unto Himſelf,

although it be by the *ſharpeſt* and *dreadfull Methods.* That he will uſe us as ſeverely, as once he did *Nebuchadnezzar*; even *drive us from the Comforts of Human Society and Converſe*, And give us our *Dwelling with the Beaſts of the Field:* That he will make us *eat Graſs as an Herd of Oxen*, and let *our Bodies be wet with the Dew of Heaven*; until we come to *conſider*, as well as *know*, That the *moſt high God ruleth in the Kingdoms of men*, And that the great *year of Recompence* will ſhortly come, when he will put a vaſt difference between the *Wheat* and the *Chaff*, taking the *one* into his *Garner*, and *burning up the other with Fire unquenchable.* If after all his *fair warnings* both by his *Prophets* and by his *Rod*, after his *ſhaking* the very *Foundations* both of a *Kingdom* and of a *Church*, (as here he ſhook *Thoſe* of the Jailour's *Priſon*,) And now if after his *ſhooting* at us, not only with his *venom'd*, but *inviſible Arrow*, the *Plague of Peſtilence*, we are not quicken'd into a ſenſe of our *Sin* and *Miſery*, It is but high time to *pray* for what we moſt of all *deprecate*; That to the end *we our ſelves* may be ſome way *better'd*, He will

Dan. 4. 25, 32, 33.

will make a much *worſe* thing happen to us. That He will make us as the περίψημα, the *Dung*, and *Refuſe of the Earth.* That he will *load* us at once with *Diſgrace* and *Torment*, whilſt from the *Pleaſures*, and the *Plenty*, he reduces us to the *Beggary* and *Byles* of *Job.* That he will do to *us* in *Mercy*, what St. *Paul* decreed in *Juſtice* to his *Inceſtuous Corinthian*; *even deliver us up to Satan for the Deſtruction of the Fleſh, that our Spirits may be ſaved in the Day of the Lord Jeſus.* That finding *This* to be a *cruel*, and an *inhoſpitable* World, we may live in it as *Pilgrims* and *Sojourners* on the Earth. That our *wearineſs* of *This*, may make us *long* and *look out* for a *better* Country. That being brought to the *Extremity* of lying with *Lazarus* and the *Dogs* at the *Rich man's Door*, we may be thereby *inſtructed*, if not *compell'd* to caſt about, how we may *lodge* alſo with *Lazarus* in *Abraham's Boſom.* This, I ſay, is our *Intereſt*, and ſo it *ſhould* be our *option*, Therefore our *wiſh* and our *Contrivance*, and by Conſequence our *Prayer*, That if we cannot be brought to *God* but by the *Buffettings* of *Satan*, nor be made in *love* with

1 Cor. 4. 5.

Heaven without a *Foretaſt* of *Hell*, (which hath been to moſt *Patients* the *wholſom'ſt Med'cin*,) that then he will make our very *Torments* a means of *Bliſs*; that he will make our very *Deſtroyer* become an *Inſtrument* of our *Safety*, and even *give* us *up* to *Satan*, to deliver us *from* him. That he will *bleſs* us with the *Miſeries* of a ſinful World; and *wean* us utterly from the *Fleſh*, by making it *loathſom* to our *Remembrance*. For *That God* who at the firſt *commanded Light out of Darkneſs*, and an *Harmony* of *Creatures* out of an indigeſted *Chaos*, can by the ſame creative Power, ſo over-rule and diſpoſe of our three Grand Enemies, the *World*, the *Fleſh*, and the *Devil*, as to make them three *Antidotes* againſt the *Venom* of *Themſelves*. To give an Inſtance in each of Theſe; The terrible *Buffettings* and *Roarings* of the *Lyon* or the *Dragon*, (that is the *Devil*,) are made an excellent kind of *Antidote* againſt the ſerpentine *Wiles* and *Allurements* of him. The many *Deceiptfulneſſes* and *Frauds* and *cruel Uſages* of the *World*, do make the fitteſt *Prophylactick* againſt its *Vanities* and its *Pomps*. The natural *rottenneſs* and *ſtench*, and *noyſom*

Diſeaſes

Diſeaſes of the *Fleſh*, become the beſt ἀλεξητήριον againſt its *Luſts*. Juſt as the *Bitings* of the *Scorpion* are ſaid to be cured by the *skin*; or as the *Fire* of the *Chymiſt* in *Spirits* of *Wine*, is moſt *anodynous*, and *aſſwaging*, to whoſoever hath been *burned*, or *ſcalded* with it. Or as the Root * *Mandihoca*, though of it ſelf a *rank Poyſon*, does (with no greater præparation than that of its being *well preſs't*,) afford a *Meal* to make *Bread* for many great Nations in *America*. And ſhall we not pray that by *any means*, (be they never ſo *pungent*) by *any Method*, (be it never ſo *ſharp*) we may be made to perform our *Vow in Baptiſm*, by forſaking the *Devil* and all his *works*, the *Pomps* and *Vanities* of the *World*, with the ſinful *Luſts* of the *Fleſh*? If hardly any thing but *Shipwracks* will make us *pray*, we are deeply concern'd to *pray* for *Shipwracks*. If we are grown ſo *Atheiſtical*, as not to *cry out* to *God* and the *Lord Jeſus Chriſt*, but in a Fit of the *Strangury*, or the *Stone*; well may we *pray* for *ſuch Fits*, as St. *Baſil* once did for a *Relapſe* into his *Feaver*, as ſoon as he found his *Soul* the *worſe* for the *Recovery* of his

* *Piſo in medicinâ Braſilienſi, l.* 3.

his *Body*. If nothing but *Dangers* can keep us *ſafe*, (as indeed *all Dangers* contribute to it, unleſs the *Danger* of *Security* be of the number) we have moſt reaſon to *fear*, what we commonly moſt *affect*, ſuch a full flowing *Tide* of *Good Things here*, as made our *Saviour*'s Deſcription of *Dives* his *Heaven upon Earth*. If we find in our ſelves that * *Scriptural Character* of a *Baſtard*, a being ſuffer'd to live in Sin without the *chaſtiſement* of † *Sons*, we well may wiſh for thoſe *Terrors* which take ſo much from our Felicities, as to give us good *hope* that we *may* be *Sons*.

Luke 16.25.

* Heb. 11.8.

† Verſ. 7.

We can never better diſcern the great *Advantages* coming to us by *Frights* and *Terrors*, (ſuch as Theſe in my Text,) than by reflecting upon them in ſome Examples. When *God* himſelf would gain *Reverence* both to his *Majeſty* and his *Law*, and beget in his People a *fear* to *break* it, it pleas'd his Wiſdom to deliver it with many Circumſtances of *Terror*; even with *Thundring* and *Lightning*, with *Fire* and *Tempeſt*, with the *ſound of a Trumpet*, and *the voice of words*, which *voice was ſo terrible*, *that they who heard*

Heb. 12.

heard it intreated they might not hear it any more. And ſo terrible was the ſight, that Moſes *ſaid, I exceedingly fear and quake,* (Heb. 12. 18, 19, 20.) And St. *Paul* having premiſ'd a τὸν ἡμᾶς φανερωθῆναι, *we muſt all appear before the Judgment-ſeat of God,* does preſently add thereupon an εἰδότες οὖν τὸν φόβον, *Knowing therefore the Terrors of the Lord we perſuade men.* Which is as if he ſhould have ſaid, That the Due *Conſideration* of a *Judgment to come* ſhould be the ſtrongeſt of all *Incitements* to the *Amendment* of our *Lives. This* in reaſon ſhould prevail, when *all* things elſe are *ineffectual.* Nor does any thing more *diſpoſe* us for ſuch a ſad conſideration, than the happy *Interruptions* of our *Proſperity. David* boaſted in his *Proſperity, He ſhould never be removed,* Pſal. 30. 6. But when *God hid his Face,* it preſently follows, that *he was troubled,* v. 7. *Then he cried unto the Lord,* and piouſly *made his Supplication,* v. 8. Juſt ſo it was with the whole People *Iſrael.* The *more* they were *compaſs'd about* with *Bleſſings,* they preſently *ſinn'd* ſo much the *more,* (Pſal. 78. 17.) *But when he ſlew them, they ſought him, and inquired early after God,* (v. 34.)

2 Cor. 4. 10.

Pſal. 30.

Pſal. 78.

(v. 34.) Nor was it otherwiſe in the Times of the Prophet *Jeremy*, and *Amos*; *Wo be to them that are at eaſe in* Zion, (Amos 6. 1.) *For they put far off the evil Day*, (v. 3.) But *in the Time of their Trouble, men are ready to ſay, Ariſe, and ſave us*, Jer. 2. 27. Exactly thus it was with the very *Diſciples* of our Lord. For whilſt all was *well* with them, and that their *Ship* injoy'd a *Calm*, Their Bleſſed Maſter was *aſleep*, and *They* as perfectly *ſecure*, as if his *Eye* had been *watching* over them. But *behold a great Tempeſt*, which made the *Sea cover the Ship*, made them alſo *cry out*, and *awake* their Maſter out of his ſleep, with a Σῶσον, ἀπολλύμεθα, *Lord ſave us, we periſh.* 'Tis true indeed they ſo ſpake of a meer *Temporal* Deſtruction; And of That they ſpake too from a *Panick Fear*. But how many in the World do hardly come to [*Lord ſave us*, or *what muſt we do that we may be ſav'd*,] until they are like the *poor Syrian, juſt ready to periſh?* Yet even *This* becomes an Argument to prove the *Danger* of our *Felicities*, and the benefit growing to us from *ſeeing the Terrors of the Lord*, That They who are *Scoffers at Religion* during the

Matth. 8.25.

Time

Time of their *Health* and *Plenty*, are univerſally on their *Death-Beds* of the Religion of the *Clinicks*; and being brought down to the *Brink* of *Hell*, will commonly lift up their *Hands* and their *Eyes* to *Heaven*; crying out in the *language*, though not in the *Spirit* of Chriſt's Diſciples, *Lord ſave us we periſh.* And ſometimes too, (although very ſeldom) not only in the *language*, but in the *ſenſe* and *ſyncerity* of the poor Seeker in my Text, *what muſt we do that we may be ſav'd? Belſhazzar* had not in all his Life ſo much as a *Fit* of true Devotion, until *the fingers of a man's Hand coming forth out of a wall of their own accord*, (or inviſibly *helpt* by an *hand* from *Heaven*,) and ſetting his Judgment before his Eyes in *Mene Tekel upharſin*, had even *looſed the Joynts of his Loins and Knees*, and together with his *Countenance* had chang'd his *Heart* too. And (to conclude with That Inſtance which is afforded out of the Text, as being That that gave Occaſion to all the reſt) we ſee the *Jailour of Philippi* was never truly in his *wits*, until thus *frighted.* Until the Miracle of the *Earthquake* had ſtruck his *Priſon* into

Dan. 5. 5, 6. 25. 29.

a *Palſie*, and *Himſelf* into a *Trembling*, it never entred into his *Thoughts*, what ſhould become of him *hereafter*. But when he ſaw by *ſigns and wonders* which fill'd him with *Ecſtaſie* and *Aſtoniſhment*, That there *was Puniſhment for the Wicked, Reward for the Righteous, and a God that judgeth the Earth*, and Quite *another kind of God* than what *He* had hitherto *adored*; A God that could *bow down the Heavens*, and make the *Earth* become *Quaker*; A God that gave *Light* to the *blackeſt Dungeon*, *ſhook the Priſon by its Foundations*, conveighed *Liberty* to the *Captives*, and fill'd the *Hearts* of the *Deſpiſed* with unſpeakable *Joy in the Holy Ghoſt*; He very eaſily inferr'd, that they had *hitherto* been but *Idols*, which he had paid *Devotion* to; and That in requital of his *Idolatries*, he was lyable to the *wrath* of the *only True God*: That *Paul* and *Silas* were apparently two of his *Emiſſaries* or *Heraulds*, as might be gather'd from the *Miracles* which had been *wrought* for *their ſakes*: That *They* by conſequence could inform him, touching the means of his *Eſcape*: And therefore inſtantly he reſolv'd to *lay* himſelf at *their Feet*, (though

(though *They* were *Priſ'ners* of the *Dungeon*, and *He* the *Maſter* of the *Houſe*,) ſaying, Κύριοι, *Sirs*, (ſo the Engliſh) or rather *Maſters* and *Lords*, (ſo the Greek,) *What muſt I do that I may be ſav'd?* And this does lead me from the *End*, to the proper *Object* of his Inquiry, or the *Means inquired after* for its *Attainment*. The *ſecond Part* of my Diviſion, and now in order to be conſider'd.

The *End* of the Inquiry being *Future*, and *Inviſible*, is only the object of our *Thoughts*, or at the *moſt* of our *Deſires*. But the *Means* of its *Attainment*, are (as I noted) here imply'd to conſiſt in *Practice*. And therefore This is That part, whereof the moſt of Mankind can leaſt indure the Conſideration. Of the *few* who are concern'd to *wiſh* and *ſupplicate* for the *End*, *fewer yet* are contented to trouble themſelves about the *Means*. They will readily *ask*, *that they may be ſav'd*; But not ſo readily inquire, *what they muſt do* that they may be ſav'd. For ſhould they ask *what they muſt do*, they are afraid it would be anſwer'd, That *they muſt ceaſe to do evil, and learn to do good*; That *they muſt ſeek Judgment, relieve the Oppreſſed,* Iſa. 1. 16, 17.

help the Fatherleſs, and plead for the Widow. That they muſt *mortifie the Fleſh with the Affections and Luſts.* That *they muſt crucifie the world unto themſelves, and themſelves unto the world.* That if an *Eye*, or a *Hand*, or a *Foot offend them*, they *muſt pluck out the one, and cut off the other.* That *they muſt not take any thought for the morrow, but ſell all they have, and give it to the Poor; deny themſelves, take up Chriſt's Croſs, and follow him.* They will be *ſav'd* with all their hearts, provided it may be *gratis*, either upon *none*, or on *eaſy* Terms: But dare not ask *what they muſt do*, with *a ſerious purpoſe to be doing* whatſoever ſhall be anſwer'd to be *a Requiſite* to *Salvation*, for fear the anſwer ſhould be harder, than they are able to indure. As That *they muſt hate their own Lives, and Love their Enemies.* That *they muſt faſt as well as pray, but feed their Enemies when they hunger. That they muſt turn the right Cheek to him that ſtrikes them on the left. That when they are perſecuted and rail'd at, they muſt not only rejoyce, but* * *leap for Joy.* †*That they muſt pray without ceaſing, rejoyce evermore, and in every thing give Thanks.*

* Χαίρετε καὶ ἀγαλλιᾶσθε. Matth. 5. 12.
† 1 Theſſ. 5. 16, 17, 18.

Make

Make a † *Covenant with their Eyes, not to look upon a Maid; and* * *abſtain from all appearance of Evil.*

† Job.
* 1 Theſſ. 5. 22.

But now the *Jailour* in my Text, although he had hardly yet the *knowledge*, had *the true Courage* of a Chriſtian. Upon Condition he might be *ſav'd*, he did not care *on what Terms*. 'Tis true *Salvation* was the *End*, but *the Means of its Attainment* did make the *Object* of his Inquiry. For he did not *ſimply beg* that *he might be ſav'd*, as if he thought he might be *ſav'd* without the leaſt *cooperation* or any *endeavour* of his *own*; But as if he had concluded within himſelf, (as St. *Auguſtin* did ſome Ages after,) That *God who made us without our ſelves, will never ſave us without our ſelves*, He ask't how much he was to *contribute* towards the *Means* of his Salvation. And This he ask'd in ſuch a manner, as to imply his being *ready*, to contribute *whatſoever* could be *exacted*. For he did not *thus* ask, *What muſt I ſay?* or *what muſt I believe? what Opinions muſt I hold?* or *what Sect muſt I be of? what muſt I give?* or *whither muſt I go?* but (in a manner which implyed *all This*, and *more*,) τί με δεῖ

Qui creavit te ſine te, non ſalvabit te ſine te.

τοῦ ποιῆσαι, *what muſt I Do, that I may be ſav'd?*

But though this is *praiſe-worthy*, 'tis very far from being *enough*. For 'tis one thing to *ask*, what things are *to be done* that we may be ſav'd; and *effectually to do them*, is quite *another*. The wealthy Quæriſt in the Goſpel could eaſily *ask what he ſhould do*, that he might inherit eternal Life; and as eaſily *learn* the Things *ask't after*: But when he was anſwer'd, that *he muſt ſell all he had*, and *give it to the poor*, he could not ſo eaſily fall to *practiſe* what he had *learnt*, by putting the *Precept* in *execution*. So the Multitude of Jews could eaſily *ask* our Bleſſed Saviour, *what they muſt do that they might work the work of God*, Joh. 6. 28. But being told *they muſt believe*, *that He was the Bread that came down from Heaven*, Then ἐγόγγυζον, *they murmur'd*, v. 41. nay they *deſpiſed* him for his *Parentage*, v. 42. *It was an hard ſaying*, v. 60. Nay ſo far they were *from doing* the work of God, who had ſo *lately* and ſo *readily* ask't him *what they muſt do* that they might work it; that *from thence they drew back*, *and would no longer walk with him*, v. 66. Such a *peeviſhneſs* there is in the minds of men,

men, that though they love to be *asking* the Will of God, they cannot indure to be *told it*, much leſs to be *employ'd* in the *Doing of it*; no not though they are alſo told, that *This alone* is the *Price* at which *Salvation* is to be had. Men may come to be *baptiz'd*, as the *Multitude* did to *John* the Baptiſt, And yet may be at That *Inſtant a generation of Vipers*, Luke 3. 7. A *Generation* of *Vipers*, and yet have *Abraham for their Father*, v. 8. that is, their *Father after the Fleſh*; In which reſpect God is able out of arrant *Stocks* and *Stones to raiſe up Children unto Abraham*. But when 'tis ask't *what we muſt do*, to be his *Children after the Spirit*; The Anſwer is, we muſt inherit at once *the Faith* and *the Works* of *Abraham*. And accordingly the *Baptiſt* did proportion his Directions to ſuch as ask't them. He did not tell them what they muſt *Teach*, whereby to be *Orthodox Profeſſors*; or what they muſt *hold*, whereby to be *Orthodox Believers*; But as they ask'd *what they muſt do*, ſo he told them thoſe Things that were *of neceſſity* to be *done*. *Begin not to ſay within your ſelves, we have Abraham to our Father*, (for ſo have *They* who

who are *Sons of Belial,*) But *bring forth fruits worthy of Repentance,* v. 8. If ye are *Publicans, exact no more than is appointed you,* v. 13. If ye are *Soldiers, do violence to no man, neither accuſe any one falſly, and be content with your wages,* v. 14. If ye are *Chriſtians of any Calling, Let him that hath two Coats impart to Him that hath none; And He that hath Meat, let Him do likewiſe,* v. 11. Still 'tis our *Doing* the things *ask'd after*, not our *Asking what we muſt do*, which is *effectually the way* to our being *ſav'd*. And accordingly when 'tis ſaid by the Apoſtle St. *James*, That *Faith without Works is dead, and nothing worth*, It is intimated to us by that expreſſion, That a *Rectitude* of *Judgment* is nothing worth, but as it ſtands in conjunction with a like *Rectitude of Life*. As if our *Faith*, and our *Knowledge*, and *good Profeſſions*, could amount unto no more than the meer *Body* of Religion, whilſt the *Soul* that *enlivens* it is ſtill the *ſanctity of our Actions*. Thence a Good man is called, not an *Hearer*, or a *Believer*, But ποιητὴς τοῦ λόγου, *a Doer of the Word*, Jam. 1. 22, 23. And when it pleas'd our bleſſed Saviour to give a general *Deſcription*

tion (in the *fifth* Chapter of St. *John*,) as well of the *Few* that belong to *Heaven*, as of the *Many* that go to *Hell*, He did not give them their Characters from their being of *this* or *that Country*, of *this* or *that Calling*, of this or that *Church*, or *Congregation*, of this or that *Faith* (not to ſay *Faction*) in Religion; But only from their being qualified with ſuch and ſuch *Practice*, with ſuch and ſuch *Works*, with ſuch and ſuch *Habits of Converſation*. Our Saviours words are very *plain*, but (in my apprehenſion) of great *Remarque*, And ſuch as being well conſider'd would teach us how to paſs a *Judgment* (without any prejudice to our *Charity*) touching the *Safety*, or the *Danger*, the *unworthineſs*, or the *worth*, of *our ſelves*, or *others*. For when *All that are in the Graves ſhall hear the voice of the Son of Man, and ſhall come forth*, our Saviour adds both their *Qualities*, and the *Ends* of their *coming forth*, *They that have done good* ſhall infallibly come forth *unto the Reſurrection of Life*, And *They that have done evil*, *unto the Reſurrection of Damnation*, John 5. 29. Now certainly He who is *the Saviour*, can beſt of all tell

us what *belongs* to *Salvation*, and to *whom* it does *belong*; who they are that muſt be *ſaved*, and *what we muſt do that we may be ſav'd*. It is not meerly the *priviledge* of being *received* into the *Church*, and of being *admitted* to all her Publick *Diſpenſations*, but eſpecially the Abſtaining from *ſo much evil*, as would denominate *Evil-Doers*, and the *Doing ſo much Good*, as does denominate *a Good and a Faithful Servant*, by which a man hath juſt Ground to think himſelf in God's Favour, and that he is *doing* what he *muſt do, that he may be ſav'd*.

And if this is the *Exegeſis* of what is ſaid by *Paul* and *Silas*, (and that by way of *Anſwer* to the *Inquiry* of the *Jailour*) *Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſav'd*, ſo as it *cannot* be underſtood concerning *Faith without Works*, but of *ſuch* a *Faith* only as *worketh by Love*, and ſo *fulfilleth the Law of Chriſt*, (The proof and evidence of which we have in part ſeen already, and ſhall ſee more at large upon the next opportunity,) Then let us not *ſo* miſtake the words in the next Verſe after my Text, or take them *ſo* by the wrong handle, as to imply

imply that *Paul* and *Silas* were but a Couple of *Antinomians*; Or that nothing is to be done as of neceſſity to Salvation, but *barely to believe in the Lord Jeſus Chriſt*, (which being *abſtracted* from *obedience*, is nothing better than *Preſumption*; But rather let us *work out our own Salvation*, and let us do it *with fear and trembling*. Let us give all *diligence*, by *adding to Faith Vertue, and one Vertue unto another, to make our Calling and Election ſure*. Let us not look upon our ſelves as having *already apprehended*, or as being *already made perfect*, but *forgetting thoſe things that are behind, let us reach forth to thoſe things that are before*; ever *preſſing towards the Mark, for the Prize of the high Calling of God in Chriſt Jeſus*. And leading a *life* of *Self-denials*, by frequent *watchings*, and *faſtings*, and other *warrantable Auſterities*, which are found in holy Scripture to be fit Inſtances of Attrition, let us *beat down our Bodies*, and bring our *Fleſh* into *Subjection*; *if by any means we may attain to the Reſurrection of the Dead, if by any means we may apprehend That, for which we are alſo apprehended of Chriſt Jeſus*. That ſo when *Time*

it ſelf ſhall be *loſt* into *Eternity*, and all days ſhall be ended in that one great Sabbath which never Ends, we may alſo loſe our *hopes*, and our *endeavours* of being ſav'd, into the raviſhing *experience* and *preſence* of it: There with Angels and Arch-Angels, and with all the Company of Heaven, ſinging *Hoſannahs, and Halleluiahs, to Him that ſitteth upon the Throne, and unto the Lamb for ever more.*

A

SHORT and EASY

RESOLUTION

Of the fore-mentioned

ENQUIRY

Borrowed from the Mouths of the Two Free-Pris'ners,

Paul and Silas.

A RESOLUTION OF THE INQUIRY FROM A Practical Belief, &c.

ACTS XVI. 31.

Believe in the Lord Jeſus Chriſt, and thou ſhalt be ſaved.

§ 1. THere are ſuch *ſhallowneſſes* and *depths* too in this little ſhort paſſage of *the* * *Waters of Life*, (as I am prompted out of Scripture to call the *Goſpel*,) that I may ſay of *this Rivulet*, what St. *Auſtin* once ſpake of *the whole Ocean* of holy Writ, The tendereſt *Lamb* may here *wade*, and the talleſt *Elephant*

* Iſa. 55. 1. Heb. 2. 1. Rev. 21. 6. Rev. 22. 1, 17.

Elephant may *ſwim*. It is a *ſmall Current* of *words*, But ſuch as opens and will ingage us in a *full Sea* of *matter*. A Sea as *hoſpitable* and *eaſy*, as That which is now call'd The *Euxine*, But yet as *hazardous*, and as *difficult*, if not as *proverbial* as *The Ægæan*; and ſo as famous for *danger*, as 'tis for *ſafety*. A Sea we *all* are to *ſail* in, if *bound* for *Heaven*; And yet for want of good *ſteerage*, How many *Adventurers* unaware have been *imbark'd* in it for *Hell?* and been even *ſplit* upon the *Rock* of their own *Salvation?* The *Antinomians*, *Fiduciaries*, and *Soliſidians*, (betwixt whom there is a *nice*, but a *real* Difference,) do not more *differ* in the *ground*, and the *occaſion* of their *Error*, than they *agree* in the *danger*, and *iſſue* of it. For making uſe of the *literal* againſt the *rational* Importance of many Scriptures, and blending many great *Truths* with the greateſt *Falſhoods*, (ſo as the *latter* do paſs for *currant* by their *vicinity* with the *former*,) they commonly reaſon within themſelves in this following manner.

The Objection of ſeveral Hæreticks.

§ 2. Sure we need not live ſo *rigidly* by *Rules* and *Præcepts*, as ſome *Arminian* and *Legal*

Legal Divines would have us. For * *we are not under the Law, but under Grace.* And † *we are justified (by Faith) without the Deeds of the Law.* Nor are we justified from *some* things, whilst we are answerable for *others*; but (as St. *Paul* taught at *Antioch*, where he is written to have *preached Forgiveness of Sins*,) ‖ *All that believe are justified from all Things, from which they could not be justified by the Law of* Moses. Then why should we busie our selves with *Martha* about *many Things* of little moment, when 'tis so easy for us with *Mary* to *choose* the *One that is needful*? for can any Thing be easier, than *to believe* without doubting *that Jesus is the Christ*? yet * *whosoever so believeth is born of God.* And † *whosoever is born of God, overcometh the world.* Nor indeed is it a wonder, considering the *Vertue* of such *Belief*. For our Saviour tells us expressly, ‖ *That all Things are possible to Him that believeth.* From whence it follows that *to believe*, is The *unum Necessarium*, which a Christian is to provide in his way to Heaven. And accordingly said our Saviour unto the *Ruler* of the *Synagogue*, not only πίστευε, *believe*, but

* Rom. 6. 14.
† Rom. 3. 28.
‖ Acts 13. 39.
* 1 John 5. 1.
† Verse 4.
‖ Mark 9. 23.

* Mark 5. 36. Luke 8. 50.

† John 6. 47.

‖ Acts 10. 43.

* Rom. 1. 16.

† Rom. 10. 4.

‖ Rom. 7. 14, 18, 19.

μόνον πίστευε, * *Only believe.* Nor can this be thought the Priviledge of but *here and there one*; for 'tis indefinitely extended to all in general; † *He that believeth in me hath eternal life.* Where the word *He*, being *indefinite*, is tantamount to *whosoever*, and *every one.* And so indeed it is *expressly* in other passages of Scripture; As when 'tis said to *Cornelius*, and others with him, ‖ *whosoever believeth in Him, shall receive remission of sins.* And in the *Epistle* to the *Romans* we find it said of the Gospel, * That *'tis the Power of God unto Salvation to every One that believeth.* Where the *Gospel* cannot be meant as being *inclusive* of the *Law*, because 'tis said of our Lord in the same Epistle, † *He is the End of the Law to every one that believeth.* Besides, need we care to be *Better*, or better *advised* than St. *Paul*, That great *Apostle* of the *Gentiles*, and pretious *Vessel of Election?* Do we not find him confessing, and that in the time of his Apostleship, That ‖ *He was carnal, and sold under sin? That the Good he would, he did not*; But *the evil which he would not, That he did*, whereby he sinn'd against *God* and his *Conscience* too? *That no good Thing did inhabit in him,*

him, and that *he was brought into Captivity to the Law of Sin which was in his Members?* Well therefore did he desire, in his Epistle to the *Philippians*, * *to be found only in Christ*, not *having his own righteousness which is of the Law, but That which is through the Faith of Christ, The righteousness which is of God (by Faith.)* Why then should we be going such a *long* way *about*, whilst behold in the Scriptures so much a *neerer* way *home?* what need we *shut up* our selves from a thousand *Pleasures* and *Contentments*, by our endeavours of *living up* to the *Moral Law*, by a *Contempt* of this *World*, by *mortifications* of the *Flesh*, by daily *contendings* against the *Devil*, by bearing both the *Yoke* and the *Cross* of Christ, by frequent *watchings* and *fastings*, and other *Denials* of *our selves*, by making *Prayers*, and hearing *Sermons*, and by a world of *good works*, (which are commonly very *chargeable*, or at least *troublesom* in the performance,) I say what need of *all This*, whilst *Salvation* may be had upon *easier Terms?* We cannot certainly be *wiser*, nor need we probably be *warier*, than *Paul* and *Silas* in the Text. Who being ask'd as Ghostly Fa-

Vers. 23.

* Philip. 3. 9.

thers, and that by a newly-converted Heathen, *what he was to do that he might be sav'd*, gave him no *other* Answer of *Direction* or *Advice*, than That *He must believe in the Lord Jesus Christ.*

The Objection laid open as to the Venom contained in it.

§ 3. Which, in the sense of the *Solifidians*, *Antinomians*, and *Fiduciaries*, (for whom I have hitherto been objecting, if not as *well* as they can *wish*, at least as *strongly* as I am *able*,) is just as if they had answer'd *Thus*.

Jailour, be of good Comfort. For *we* were *lately* in as much jeopardy, as Thou canst possibly be in. And though thy *Danger* is *great*, thy *Escape* is *easy*. For do not think that *Christianity* is such a *Difficult Religion* as some would make it. It is rather the *easiest* and most *indulgent*, as well as the *safest* in all the *World*. It hath indeed *many Precepts*, but by vertue of *One alone* (which we shall presently tell thee of) *all the rest* will be *wav'd*, or *dispensed with*. So that although it is a *Law*, 'tis a *Law* of *Liberty*. A Law of *Liberty* from the *Rigors* and *Austerities* of the *Law*. A special part of *Christ's Purchase*, and the great *Priviledge* of a *Christian*. Nor

is

is it only his *Priviledge*, but *Duty* too: He being *commanded*, and ſo *oblig'd*, (not only *ſuffer'd*, or *allow'd*,) *to ſtand faſt in that Liberty wherewith Chriſt hath made him free.* What Sins ſoever thou haſt committed which cannot be expiated for amongſt *Jews* or *Gentiles*, by thy Converſion unto *Chriſt* will be *blotted out.* Be it ſo that thou haſt liv'd in *perfect Enmity to God*; yet *to Us hath He committed the word of Reconciliation. We are Embaſſadours for Chriſt*, in whom alone we preach *pardon, and forgiveneſs of Sins*; *not* an *abſolute neceſſity* of *moral obedience* and *good works*, which *aſſiſt* not our Faith, but *declare* it only. He hath *ſatisfied* by his *Death* for all the *Debt* we ow'd to it, and *is the Propitiation for all our Sins.* He is our *Wiſdom*, and our *Redemption*, and all beſides that, which we are able to *want* or *pray* for. Nor ſtand we in need of an *Inhærent*, as being ſafe by a *transferr'd* and *imputed* Righteouſneſs. For as *Abraham believed and 'twas imputed to him for Righteouſneſs*, (Rom. 4. 22.) *So alſo to Us ſhall it be imputed, if we Believe on him that raiſed up Jeſus from the dead*, (v. 24.) We have been ſcourg'd on *his* Back, and born

a

a Cross on *his* Shoulders; we have been cleans'd by *His* blood, and still are heal'd by *His* stripes; we are beheld in *His* Face, and shall be judg'd in *His* Person, Just we are by *His* Righteousness, and for ever *repriev'd* by His *Condemnation*. It is for Christians to *distinguish* betwixt *external* and *internal Grace*, and so betwixt an *outward* and *inward Holiness*. For our Holiness *without* us (that is, in *Christ*) does *supersede* the necessity of one *within* us. And is extremely more effectual to the saving of the Soul than any Holiness *within* us could ever possibly have been. We shall not therefore need to *load* thee with *heavy Burdens*, which neither *we* nor our *Fathers* have been *able to bear*. Nor shall we trouble thee *at once* about *many Things*. For though thy Quæstion is very *Copious*, and of *ineffable* Importance, as to the *End* inquired after, *Thy being sav'd*; yet 'tis so *easy* to be *resolv'd*, as to the *means* of its *Attainment*, that all The Answer we shall give thee is only This, πίστευσον, καὶ σωθήσῃ, *Believe in the Lord Jesus Christ, and thou shalt be saved.*

§ 4.

§ 4. And now it would be high time to *divide* the Text, (after ſuch a *pleaſant* and *eaſy Paraphraſe*, as the *wit* of Fleſh and Blood is too too apt to make of it, eſpecially when aſſiſted by *learned Patrons*,) but that I think the way to it is not ſufficiently præpar'd. For ſhould ſo *weighty* a *Queſtion* be ſo very *lightly anſwer'd*, as with a bare πίστευσον καὶ σωθήσῃ, *Believe, and be ſav'd?* This is *ſhort work indeed*, and ſuch as would make *Paul* and *Silas* to be the *comfortableſt* Preachers in all the World. I mean the *pleaſanteſt*, and the moſt *popular*, I ſay not *the faithfulſt*, and *moſt ſincere*. For if *This Anſwer* is ſound and Orthodox, That *nothing more* needs be done towards any man's being ſav'd, *than to believe in the Lord Jeſus Chriſt*; Why then ſaith our Saviour, *Narrow is the way, and ſtrait is the Gate that enters into Life, And few there be that go in thereat?* or to what purpoſe are we commanded, That we *ſtrive to enter in*, and alſo told at the ſame time, That *many ſhall ſeek who ſhall not enter?* Or why does St. *Paul* in other places preſs ſo earneſtly for *Obedience* to the *Commandments of Chriſt*, which are at leaſt comprehenſive

The Objection objected againſt from the Abſurdities couched in it.

hensive of the *whole Moral Law?* or why do we read in the New Testament, That every man is to *work out his own Salvation*, to *fight*, and to *labour*, and *to use all diligence* for the *making of his Calling and Election sure?*. Are These things *necessary* for *others*, but not for *the Jailour of* Philippi? was *He alone* to be sav'd at so cheap a Rate, as a single *Belief on the Lord Jesus Christ?* or was he not one of *those Philippians* of whom St. *Paul* required *more?* Or did he require at *other men* a great deal *more* than there was *need?* Or does He *now* joyn with *Silas* in *soothing up* the poor *Jailour*, and *sowing Pillows under his Elbowes*, which is no better than *to dawb with untemper'd Morter*, to lead their Convert into a *Paradise*, wherein there *lurks* both an old and a cunning *Serpent?* A *Serpent* apt to persuade him (and by the help of this Text) That though there are in the *Gospel*, which is the *Garden* of *God*, a great many sorts of *forbidden fruit*, yet 'tis so far from being *deadly*, that 'tis not *dangerous* to *taste* it, (as the *best* of *God's Children* have ever done,) so long as he can eat of the *Tree of Faith* too; which is not only *better*

ter taſted, but alſo *wholſomer* by far than the *Tree of Knowledge*, by being *grafted* on the *ſtock* of the *Tree of Life*. What (I ſay) might be the *Motive* which induced *Paul* and *Silas* to give *this Anſwer*, πίστευσον, καὶ σωθήσῃ, *Believe and be ſav'd?* Is there more than This needful, or is there *not*? If any thing *more* than this is *needful* for the *attainment* of *Salvation*, why then did They *conceal* it, and that from one who even *thirſted* after a *full Draught* of Knowledge, *What was the All he was to do, that he might be ſav'd?* Or if This is *ſo ſufficient*, that *nothing more* than this is *needful*, what Neceſſity is there of *preaching*, or of *learning* any thing elſe? For, as when it was ſaid by our Bleſſed Saviour, [*It is eaſier for a Camel to paſs the Eye of a Needle, than for a Rich man to enter into the Kingdom of Heaven,*] his Diſciples ask't preſently, [*Who then can be ſav'd;*] ſo when to One that had inquired, [*what he muſt do that he might be ſav'd,*] no other Anſwer was given by *Paul* and *Silas*, than that *he muſt believe in the Lord Jeſus Chriſt*; It may be ask't with as good reaſon, *who then can be damn'd?* For thus (we ſee) the way to Heaven is not on-

ly made *Broader*, but *less incumber'd* than That to *Hell*. The Flock of Christ is made a *great* and a *numerous* Flock. So as The *Kingdom of Heaven* is but improperly compar'd unto *a Pearl of great Price, which a Merchant sold all that he had to purchase*, since one may have it for a *Believing in the Lord Jesus Christ*. All which being *Absurdities*, and very profanely *inconsistent* with the *Veracity* of our Saviour, may seem to speak *Paul* and *Silas* to be a Couple of *gross Casuists*, for having given the Jailour's *Quære* so *lame* and *partial* a *Resolution*. But *This* again is an *Absurdity* as little allowable as the *former*. For besides that * *All Scripture* is of *Divine Inspiration*, and *Paul* and *Silas* in particular had been acknowledged by *The Dæmoniack* (in the 17*th* Verse of this Chapter) to be *The Servants of the most high God, who shew unto us the way of Salvation*; The Text which now lyes before us may be *justified* by a *Parallel* out of our *Saviour*'s own *Mouth*. For having been *asked* by the *People* who flock't about him at *Capernaum, what they should do that they might work the work of God*, (John 6. 28.) This (reply'd our blessed Lord) *is the*

* 2 Tim. 3. 16.

the work of God, That ye BELIEVE on Him whom He hath ſent, (v. 29.) In ſo much that to *obviate*, and to *ſatisfie* all Objections, we muſt not *quarrel*, or *ſuſpect*, but meekly ſtudy to *underſtand*, and *explain* the Text. Which I ſhall firſt attempt to do by a *full Diviſion*, and after That (not by a *curious*, but) by a *pertinent*, and *uſeful Tractation* of it.

§ 5. Firſt to *Divide* the Text aright, (and ſo as that it may contain an *Explication* of its *Importance*,) we muſt *view* and *review* it in its *double relation* to the *Context*. I mean in its *Dependance* on the words going *before*, and its *Cohærence* with the *two Verſes* which do immediately follow *after*.

The words *before* are an *Inquiry*, touching the Thing of all the World which is to every man living of greateſt moment, even the *Neceſſary Means of his being ſav'd*. This is the *Ground*, and the *Occaſion*, and *Introduction* to the Text. The Text it ſelf is an *obſcure*, becauſe a *ſhort Reſolution* of That Inquiry. And the two Verſes coming *after*, do very *happily*, though *briefly*, (and ſo indeed *the leſs* plainly) *expound it* to us.

The Objection more directly and fully anſwer'd.

The *Inquiry* was made by *the frighted Jailour of* Philippi. The *Reſolution* is given by *Paul* and *Silas.* The *Expoſition* is St. *Luke*'s, to whom we alſo owe the *Narrative* and the *Contexture* of the *whole.*

The Text *abſtractively* conſider'd, does afford at *firſt* view, but a *ſingle Act*, and a *ſingle Object.* Yet in *relation* to the *Context*, *each* of theſe is *twofold*; *one* whereof is *expreſs'd*, and the *other imply'd.*

Firſt the *Object* here *expreſs'd* is (*in ſenſu compoſito*) *The Lord Jeſus Chriſt.* And this is *Objectum formale Quod.* It is not *Chriſt* without *Jeſus*, nor is it *Jeſus* without *The Lord.* For *That* were the groſs and common Fallacy, *A benè conjunctis ad malè diviſa*, which yet *the Fleſh* of *moſt Profeſſors* is apt to *impoſe* upon their *ſpirits.* He is in *all* his *Three Offices* to be the *Object* of our *Belief.* And in his *Three* * ſpecial *Titles* his *Threefold Office* is here included. His *Prophetical* in the *firſt*, his *Prieſtly* in the *ſecond*, and his *Kingly* in the *third.* If *Salvation* is *the end*, and if we aſpire to have it alſo *the event* of our Belief, we muſt impartially believe in the *whole Meſſias.* Not as *Jeſus* only, a *Saviour*;

* v. Acts 2.36.

our; no nor only as *Chriſt*, a *King*; but *undividedly*, and *at once*, as *the Lord Jeſus Chriſt*. This is the *Object* of our *Faith* which is here *expreſs'd*.

Next *the Word of God preach'd* is the *object* of our *Faith*, which is here *imply'd*. And (as the men of the Schools do love to word it) This is *Fidei objectum formale Quo*. For as *Faith* cometh by *Hearing*, and *Hearing by the Word of God*, which Word cannot be *heard* without a *Preacher*; ſo no ſooner was it ſaid by *Paul* and *Silas*, that the Jailour muſt *believe in the Lord Jeſus Chriſt*, but in the next breath it follows, *They ſpake unto him the WORD of God*, (v. 32.) They had in vain told him he *muſt*, had they not taught him how he *might*. And therefore they did not only poſſeſs him with the *neceſſity* of his believing, But in tenderneſs to his Soul they ſtraight afforded him the *means* too. They did not train up their Convert (like the *Catechiſts* of *Rome*) only *to believe as the Church believes*, that is to ſay, by a *blind* and *implicit* Faith, making *Ignorance* and *Credulity* the only *Parents* of *Devotion*; But they *built up* his Faith on the *Foundation* of the

Rom. 10. 17.

the *Scriptures*; That by the *knowledge* of ſome Præmiſſes which he might eaſily *comprehend*, he might attain to a *Belief* of what was yet *Incomprehenſible*. To beget in him a *ſolid* and a *well-grounded* Faith, ſuch as whereof he might be able to give a *rational Accompt*, they both exhorted him to *believe in*, and *alſo preached* to him the *WORD* of the Lord Jeſus Chriſt; the *object* of our *Faith* which is here *imply'd*.

Come we now, from *the double Object*, to obſerve in the Text *a double Act* too. Whereof the firſt is *Internal*, and that *expreſs'd*; the ſecond *External*, and that *imply'd*.

The *Act Internal*, which is *expreſs'd*, is τὸ πιστεύειν, *to believe*. The *Act External*, which is *imply'd*, is *to confeſs* what is believ'd in ſpite of Temptations to *conceal* it. (And this did the *Jailour* of *Philippi* in the next Verſes after my Text.) For as inwardly with the *Heart* a man *believeth* unto *righteouſneſs*, ſo *outwardly* with the *Mouth* * *Confeſſion* is made unto *Salvation*. Indeed the *Gnoſticks* were all for the *Inward Act only*, for the better avoiding of Perſecution. But the *Outward* is by *God* as indiſpenſably *requir'd*; And the

* Rom. 10.10.

In-

Inward Act *without* it is not *ſincere*. Thence it is that they are *coupl'd* as the *condition* of *Salvation*, Rom. 10. 9. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and believe in thine Heart that God hath raiſed him from the Dead, thou ſhalt be ſav'd. Believing* and *ſpeaking* are from *the ſame ſpirit of Faith*, 2 Cor. 4. 13. *It is written, I believed, and therefore have I ſpoken. We alſo believe, and therefore ſpeak.* A *double Act* then there *muſt be, if the end be to be ſav'd.* A True *Believer* muſt be a *Confeſſor* in time of *Trial*, And when duly call'd to it, a *Martyr* too.

Again, As the *Object*, and the *Act*, ſo too the *Subject* of it is *double*. For though *begun* in the *Intellect*, yet 'tis *conſummated* in the *Will*, (as * *Aquinas* and his *Followers* do rightly ſtate it,) or elſe it would be meerly an *human Faith*, *Fides cui poteſt ſubeſſe Dubium*, a Faith whoſe very *formal Reaſon* is a *radical Fear*, (I do not mean an *ingenuous*, but *carnal* Fear,) a Faith *without Love*, and *without Activity*, and ſo *without* the effect of *Obedience* too. And therefore *Cajetan* argues well, That an *habit* of *Salvifick* or *ſaving Faith* muſt be at once both a *Speculative*, and a *Practical*

* Aq. 22. q. 4. art. 2.

Practical habit. And truly such is *That Faith* which is required in the Text, as may appear by the *Effects* and *Products* of it in the Context. For first the *Jailour* did *assent* unto the Things that were preached by *Paul* and *Silas*; which infer's the Christian Faith to have got already into his *Head.* And then immediately after, we find it sunk into his *Heart* too; witness the *Sacrament* of his *Baptism* which he received from *Paul* and *Silas*; witness also his tender *Charity* in his *washing of their stripes*, his *entertaining* them at his *Table*, and his *rejoycing* even in *That* that might be *temporally* his *Ruin*, (v. 34) which are a proof of his abounding in those *fruits of the Spirit*, Acts of *Justice*, and *Gratitude*, and *works* of *Mercy*, and *spiritual Joy in the Holy Ghost*; All Effects and Diagnosticks of *saving Faith*; The *overflowings* of That *Love*, which (to use St. *Paul*'s phrase) is *shed abroad in the Heart* of a true *Believer.* And thus we have the *twofold* * *Subject*, of *Believing* (as we ought) *in the Lord Jesus Christ:* to wit the *Intellect*, and the *Will* too. Our full *Assent* must be seconded by our *Love of* the Truth, and *Obedience to* it; and that

* *Credere est actus Intellectus secundum quod movetur à voluntate ad assentiendum; procedit autem hujusmodi Actus à voluntate & ab Intellectu, quorum utrumque natum est perficere secundum prædicta. Et ideo oportet ut tam in voluntate sit aliquis Habitus quàm in Intellectu, si debeat Actus fidei esse perfectus. Sicut etiam ad hoc quod actus concupiscibilis sit perfectus, oportet ut sit habitus prudentiæ in ratione, & habitus Temperantiæ in Concupiscibili.* Ibid. in resp. ad obj. p. 11.

that by a natural Production of the one out of the other. For what at first is no more than The *light* of *Knowledge* in the *Brain*, does, by *enkindling* in the *Bowels* the *Fire* of *Love*, (of Love to *God* in the *first* place, and to our *Neighbour* in the *second*,) produce *Obedience* to the *first* and the *second Table* of the Law.

After the *Object*, and the *Act*, and the *Subject* of this Belief, (each of which is twofold,) we are in order to reflect on the *Nature* of it. Which is indeed very *closely*, but *significantly* couch'd in the *Præposition*. For 'tis not πίστευσον τὸν κύριον, believe the *Essence* or *Existence* of Jesus Christ; nor is it πίστευσον τῷ κυρίῳ, believe his *Truth* or *Veracity*; But 'tis πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, believe and trust *IN*, or *UPON* the Lord Jesus. Believe at once his *Propensity* and *Power* to save thee. Believe his *Power*, for he is *Dominus*, *The Lord*. And believe his *Propensity*, for he is *Jesus*, the *Saviour*. Well therefore said the Author of the Epistle to the *Hebrews*, *Whosoever cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* Now what is thus said of *God*, is exactly true of

Heb. 11. 6.

2 Cor. 5. 19. the *Lord Jesus Christ.* For *God was in Christ reconciling the World unto himself.* And whosoever cometh to Christ, must *believe*, as that he *is*, so withal that he is a *Rewarder* too. A Rewarder, but of *whom?* and on what *Condition?* for he is not a Rewarder of *all in general*, no nor of *All* that do *believe* him to have the Office of *a Rewarder*, But of all such as *seek* him, and that *with diligence*, And of all who *thus* believe *in* Him as *in* the Lord Jesus Christ. Such an important monosyllable is the Præposition *in*, (as 'tis the English of the Greek εἰς, and in conjunction with an *Accusative*,) that the *Life* of the Text would be *lost* without it. For standing here, as it does, betwixt the *Act*, and the *Object*, it does imply the true *nature* of saving Faith.

Pass we on from the *Nature* to the *Necessity* of Believing. Which here is visibly imply'd by the *Retrospect* of the Text, as 'tis an *Answer* to the *Question*, [τί μοι ποιῆσαι, what *must* I do that I may *be sav'd?*] for sure the *sense* of the *Answer*, if it be *adæquate* to the *Question*, must needs be This, Thou *must* believe in the Lord Jesus Christ. It is of *absolute*

lute Neceſſity, and *indiſpenſably requir'd*. For, as without our *pleaſing God*, it is impoſſible to be *ſav'd*, ſo (we know) *without Faith*, *it is impoſſible to pleaſe him*, Heb. 11. 6.

Laſt of all we have here the *Iſſue*, or the *Concluſion* of the whole Matter, at once *implyed* in the *Reflexion* of the *Anſwer* upon the *Queſtion*, and *expreſſed* in the *words* of the Anſwer too. *Salvation* is not the *Effect*, but yet the neceſſary *event* of our Faith in Chriſt. Nor is it properly the *wages*, but moſt certainly the *Reward* of a true Believer. It comes to paſs as unavoidably upon the Præmiſſes ſuppos'd, as an *Effect* on a ſuppoſal of all things *requiſite* to its Production. For the Queſtion having been This, [*What muſt I do that I may be ſav'd*,] to which the Anſwer is, *Believe*, *and thou ſhalt be ſav'd*, (An Anſwer given by *Paul* and *Silas* who ſpake *as the Spirit gave them utterance*,) here does ariſe a *mutual Inference*, as of the *Præcept* and the *Promiſe*, ſo of the *Duty* and the *Reward*. Here is a neceſſary *Tendency* of the *firſt* towards the *ſecond*, and a neceſſary *Dependence* of the *ſecond* upon the *firſt*. For as *Salvation* cannot be had (by ſuch as live un-

der the Goſpel, without a prævious *Belief in the Lord Jeſus Chriſt*, ſo whereſoever ſuch *Believing* does go *before*, 'tis very plain that *Salvation* muſt follow *after*. Both afford us matter of *Caution*, and *Comfort* too. The *former* ſerving to *humble*, and the latter to *ſupport* us. *That* defends us from *Præſumption*, and *This* ſecures us from *Deſpair*.

Thus have I done with the *Diviſion*, and (in the ordering of *That*) with the *Explication* of the Text. Wherein if I have treſpaſs'd by too much length, it will in juſtice be imputed to my *Deſire* of *Perſpicuity*, and of making it *one Arreſt* unto the Plauſible *Objection* that lyes againſt it.

A further and final Amulet againſt the Antinomian Poyſon.

§ 6. In the enſuing *Tractation* of it, I muſt begin with the *Act* which is here *expreſs'd*, and conſider it as relating to the *firſt* and *chief Object*. And this I muſt do in ſuch a manner, as to make it a farther *Antidote* againſt the *venom* of the *Objection*. Which to the end that I may do with the more ſucceſs, I muſt explore by ſuch ways as are not able to miſlead us, what of neceſſity muſt be meant by ſuch an *Act* of *Believing*, as does

does ariſe from an *Habit* of *ſaving Faith*. For as every one that *paints* is *not* preſently *a Painter*, nor every *Painter* an *Apelles*; ſo 'tis not every *Belief* which can denominate *a Believer*, nor is it every *Believer* who can be *ſav'd*. It will not therefore be ſufficient to preach up the *Faith of Chriſt in general*, (which yet too many are wont to do, becauſe 'tis eaſieſt to be done,) nor to depredicate in particular the ſeveral rare *Fruits* and *Effects* of Faith, without diſtinguiſhing all along betwixt the *Roots* and the *Cauſes* from whence they *grow*; But we muſt firſt have the *Patience* to learn *our ſelves*, and then the *Care* as well as *Skill* to make it *viſible* unto *others*, how much *The Habit* of *ſalviſick* or *ſaving Faith* is meant to *graſp* and *comprehend* in its *whole Importance*; and ſo (by a conſequence unavoidable) how much *ſhort* of Salvation, *every* Faith, *without This*, will be ſure to land us.

Now in the bringing of this about (wherein 'tis certainly as *needful*, as it is *difficult* to be Orthodox, and yet wherein Learned men have *ſeldom* hitherto *agreed*,) we are all apt to err with the *greater eaſe*, the leſs we are able

able to determin, how many *Acceptions* of the word *Faith* may be found in Scripture. For (not to ſpeak of its Import in human Authors) we may obſerve it in *holy Writ* to have been uſed in ſo *Many* and *Different* ſenſes, that School-Divines have ſtrangely *varied* touching its *various ſignifications*. For firſt (*a*) *Medina* will acknowledge but *two* Acceptions of the word *Faith*. (*b*) *Albertus Magnus* allows of *five*. (*c*) *Alphonſus à Caſtro* admits of *ſeven*. (*d*) *Vega* goes higher, as far as *Nine*. (*e*) *Bonaventure* and (*f*) *Valentia* arife to *ten*. (*g*) *Alexander Hallenſis* will have *eleven*. Nay (*h*) *Sotus* tells us of *ſome* who are for *fifteen* ſignifications, whereas *Himſelf* (with *Medina*) will own but *two*.

I will not preſume to be an *Umpire* between ſo *many* and *ſubtil* School-men, though I confeſs I am not able to give an *abſolute Aſſent* unto *either* of them. I can evince that the word *Faith* hath very *various* ſignifications, and eaſily inſtance in the *chief*, whereof 'tis *dangerous* to be *ignorant*, or which at leaſt it will be *uſeful* very particularly to *know*. But when I ſhall have given pregnant

(*a*) *Michael Medina* De re-ctâ in Deum fide, lib. 1. cap. 1.
(*b*) *Albertus Magnus* in 3. d. 23. art. ad 3.
(*c*) *Alfonſus à Caſtro* in ſummâ de hæreſibus, verbo Fides, Hæreſi 2.
(*d*) *Vega* in Tractatu de Juſtificatione, q. 1.
(*e*) *Bonaventura in* 3. *d.* 23. *in explicatione Textûs, literâ* B.
(*f*) *Greg. de Valent. in* 2. 2æ. *Diſp.* 1. *Q.* 1. *Punct.* 1.
(*g*) *Alexander Hallenſis* p. 3. qu. 77. membro 1.
(*h*) *Sotus de Naturâ & Gratiâ l.* 2. *c.* 6.

nant Inſtances of *Many*, and thoſe the *Moſt* that at preſent I can diſcern, I ſhall not be ſo Dogmatical as to *deny* that there are *more*.

Eight Acceptions of Faith, whereof the Laſt only is *Saving*.

First 'tis clear that the word *Faith* does ſignify *Faithfulneſs* and *Truth*. As *Rom.* 3. 3, 4. *What if ſome did not believe? ſhall their Unbelief make the Faith of God of none effect?* no, *let God be true, and every man a lyar.* (1) Next it ſignify's The *Promiſe*, which is in faithfulneſs and Truth to be *performed*. (2) And of this we have an inſtance 1 *Tim.* 5. 12. where the wanton young Widows are ſaid to be lyable to Damnation, *becauſe they have caſt off their firſt Faith.* That is, their *Promiſe* of *conſtant widowhood* which they had made unto the *Church*, whoſe ſingle *Intereſt* and *Service* they had thereby *wedded* and *eſpous'd*. Thence it (3) ſignify's a *Confidence*, as *that* is oppoſed to *Diſtruſt*; A full *Dependance* on the *Power*, and a *firm adhærence* unto the *Promiſes* of our Lord. Thus it was uſed by our Saviour, when *Peter cryed* as he was *ſinking*, [*Lord ſave me,*] *O thou of little Faith, wherefore didſt thou doubt?* Matth. 14. 31. In the ſame ſenſe he ſaid to the two blind men, *Do ye believe that*

I can do this? according to your Faith be it unto you, Matth. 9. 29. And thus 'tis uſed by St. *James*, by whom we are exhorted to *ask in Faith, nothing wavering*, James 1. 6.

(4) Again we find the word *Faith* ſet to ſignifie *Conſcience*, or *knowledge* compar'd with the *Rule* of *Action*, as 'tis obſerv'd by *Theophylact*, and the *Interlineary Gloſs* upon *Rom.* 14. 23.

(5) *whatſoever is not of Faith, is Sin.* Nay *Faith*, by a *Synecdoche*, is made to ſignifie the *Goſpel*. Whereof we meet with an Example *Gal.* 3. 25. where when 'tis ſaid, *After Faith is come, we are no longer under a School-Maſter*: The plain meaning of it is only This, *That after the coming of the Goſpel we are no longer under the Law.* It is ſometimes us'd to ſignifie a bare *Aſſent*; And ſuch is that *Faith* which is call'd *hiſtorical*, and is common to men with *believing Devils*, James 2. 19. But as

(6)

(7) ſometimes *an Aſſent*, ſo at other times the *Object aſſented to.* And of this we have an Inſtance in the Epiſtle of St. *Jude*, where *to contend for the Faith which was once deliver'd unto the Saints*, is nothing elſe but to *contend* for the *Creed it ſelf*, the *Chriſtian Doctrin*, which is the *Ground*, and the *Rule* of Faith.

§ 7.

§ 7. Thus we find the word *Faith* in *seven distinct significations*; But none of These will amount to a *saving Faith*, however *some* of These are *Ingredients* in it. For *saving Faith* is not only an * *Habit* or *Faculty* of the *Intellect*, whereby we *firmly* and *without fear*, but yet withal without *evidence*, *assent to all things propos'd to be believed in the Church as reveal'd by God*, (which is the *Schoolmen's* Definition of a *justifying Faith*, or (as they rather love to speak) of the *Faith* which is *infused in Justification*,) For *This* is but *part* of that *Description*, which the *same* men afford to the † *Faith* of *Miracles*, whereby a man may *move Mountains*, and yet be *damn'd*; may *cast out Devils*, and be himself *possess'd* with them; as is evident from the preaching both of our *Saviour* and St. *Paul*, *Matth.* 7. 22, 23. 1 *Cor.* 13. 2. Nor is it only such a *Relyance* on the *mercy of God*, and the *merits* of a *Saviour*, as carrys with it a *full Persuasion* of the *Remission* of our *Sins*; (as some who are *Enemies* to the *Schoolmen* are wont to teach;) for *This* may possibly be *alone*, unattended with *Repentance* and *change of Life*; And being not the *Mother* of such an

* *Habitus seu facultas quædam Intellectus, quâ inevidenter quidem, sed firmiter assentimur iis omnibus quæ tanquam à Deo revelata proponuntur credenda in Ecclesiâ.* Greg. de Valent. Tom. 3. Q. 1. Punct. 1. p. 6.

† *Hæc ipsa est Fides quæ dicitur* Fides Miraculorum, *adjunctâ firmâ quâdam fiduciâ circa eventum miraculosum.* Id. ib. p. 7.

off-spring, it must by consequence be inferr'd to be but the *Daughter* of *Præsumption*.

§ 8. No, the *saving Faith* is That, which comprehends *Both* the *former*, and *more* than Both. It is indeed the very *Pandect* of all that is *requisite* to *Salvation*, by being the *Substance* and the *Epitome* even of *all other Duties* required of us. In so much that we must learn how to *expound* it when *alone*, by what we find spoken of it when it stands in *conjunction* with *other* Duties. For when our Saviour gave Commission for the *preaching of the Gospel to every Creature*, he did not only say, *He that believeth shall be sav'd*; But *he that believeth and is Baptèzed, He's* the man that shall be sav'd, *Mark* 16. 16. And so when He preached first in *Galilee*, He did not only say, *Believe*; But, *Repent, and Believe the Gospel*, (*Mark* 1. 15.) And still by *Repentance* is meant *amendment*, as St. *Peter* hath explain'd it by his Preaching at *Jerusalem* in *Solomon's Porch*. Where he did not only say, *Repent and Believe*; Nor only *Repent, and be Baptized*, (as he had said a while before,) but *Repent and be Converted, that your sins may be blotted out*, (Acts 3. 19.) Again

* Acts 2. 38.

gain in *other* places of Scripture we find it coupl'd with *Confeſſion*, without the company of which it is * *nothing worth*. And of this I gave examples in the Diviſion of the Text. Nay we read in other Scriptures, touching *the* (*a*) *work*, and *the* (*b*) *Law*, and the (*c*) *Obedience* of *Faith*. Nay in *one* place eſpecially, I obſerve the two phraſes [*To Believe*, and *To Obey*,] are clearly us'd as ἰσοδυνάμως, in the very ſame breath importing *both* the *ſame Thing*, and promiſcuouſly expreſſing the *one* the *other*. The Place I ſpeak of is *Rom.* 10.16. *But they have not obey'd the Goſpel: For* Eſaias *ſaith*, *who hath Believed our Report?* now if *obeying* in the *firſt* clauſe did not ſignify *Believing*, it muſt have been in the *ſecond*, [who hath *obeyed* our report?] becauſe it is in the *firſt*, [But they have not *obeyed* the Goſpel] And if *Believing* in the *ſecond* clauſe did not ſignify *obeying*, it muſt have been in the *firſt*, [But they have not *Believ'd* the Goſpel,] becauſe it is in the ſecond, [who hath *Believed* our report?] elſe what means the Cauſal *For*, by which the *ſecond* Clauſe is *proved* to give a *reaſon* of the *firſt*? for *this* is evidently the *Logick*

* Matth. 10.32, 33. Luke 12. 8, 9.

(*a*) 1 Theſſ. 1.3.
(*b*) Rom. 3.27.
(*c*) Rom. 16.26.

which our Apostle there useth. *To Believe the report of the Evangelical Prophet* Isaiah, is to *Obey the holy Gospel which he prophetically preached.* But they have not *Believ'd* the *former*; Therefore they have not *obey'd* the *latter.* But neither have we yet the *utmost* of *saving Faith.* For as it signifies an *obedience* to *all* the Commandments of the
* Gal. 5.6. *Law*, in that *it* ★ *worketh by Love*, which is
† Rom. 13.10. indeed *the* † *fulfilling of it*, so it does many times imply a *Perseverance* (in Love, and in Obedience,) *unto the end.* As when 'tis said by the Author of the Epistle to the *Hebrews*,
Heb. 10.39. *We are not of Them that draw back unto Perdition, But of Them that Believe to the saving of the Soul.* We read of *some* who had a *Faith* in the Lord Jesus Christ, but such as was ut-
2 Tim. 2.17,18. terly *overthrown* by *Hymenæus* and *Philetus*, (whose *words did eat into* their Faith *as doth a Canker*,) and so however for a time it might have *justified*, yet for *want* of *perseverance* it could not *save* them. For let the *Nature* of our Faith be what it can, still 'tis a *Requisite* to *Salvation*, That we *indure unto the End*, Matth. 24.13.

§ 9. Now when the *Faith* of a *Believer*

is

is arriv'd at ſuch a pitch as hath been deſcrib'd, by *Repentance*, and *Converſion*, and *Perſeverance* unto the *end*, or (to uſe St. *Paul*'s words, 1 *Theſſ.* 1. 3.) by his *work of Faith*, his *labour of Love*, and his *Patience of Hope*, (that is to ſay in terms yet plainer,) by the *obedience* which his *Faith*, and by the *Induſtry* which his *Love*, and by the *Conſtancy* which his *Hope* in the Lord Jeſus Chriſt hath effected in him, ſo that *the Righteouſneſs of God hath been* ſucceſsfully *revealed from Faith to Faith*, (as St. *Paul* expreſſeth a *Perſeverance* in Faith, *Rom.* 1. 17.) It is then indeed *the Subſtance of things hoped for, and the Evidence of things not ſeen*, and virtually the *Præſence* of things yet *future*. A *ſteady Dependance* upon God for the *Performance* of his *Promiſe*, and a *confident expectation* of the *Glory* to be *reveal'd*. A being convinc'd that That is true by a *mental* Demonſtration, which does not fall under an *ocular*. And as, in *other* reſpects, *Faith* is ſaid to be the *Hand*, ſo in *This* is it the *Eye* of a pious Soul, wherewith *looking up to Jeſus, the Author and Finiſher of our Faith*, we may eaſily *ſee* our *way* through any *Night* of *Tribulation* that

Heb. 11. 1.

can

can befall us. Thus we see how *saving Faith* does carry *Hope* in its Importance, as well as *Charity*; as may appear by the *Duplicity* of the Apostle's *Definition*, which seems to have a *twofold Genus*, and a *twofold Differentia*. For first he saith it is the *Substance*, and then the *Evidence*. In as much as 'tis an *evidence*, it is objected on Things *invisible*; But in as much as 'tis a *Substance*, so it is of Things which are *hoped for*. A Definition very *fitly* against the Method and the Rules of *Art* and *Nature*, because it is of *such* a Quality as is exceedingly *above* them. And yet it is a *Definition*, whereof I think it will be easy to give a rational Accompt. For this *Faith* being (an *Act*, or rather) an *Habit* of the *Intellect*, And yet determin'd to its object by the *Empire* of the *Will* which is at last its *Subject* too, (*That* as expressed by the word *Fides*, and *This* as well by the word *Fiducia*,) 'tis plain its *object* must be consider'd both as *True*, and as *Good*. As the *object* of the *Intellect*, the *Injoyments of Heaven* are still consider'd by us as *True*, and so are properly contemplated as *Things not seen*, whereof there is *yet* no other *Evidence*, than

that

that of *Faith*. But as the *object* of the *Will*, they are consider'd by us as *Good*, and so are properly here expressed by *Things hoped for*, and *Faith* of *such* may be call'd the * *Substance*. Though not in a *logical*, or *physical*, or *metaphysical* Sense, yet in a *moral*, and *metaphorical*; as that which is *first* in every kind, and either *radically* or *vertually* contains the rest in it, is said to be the *Substance* of all the rest; as the *Contents* are the *substance* of the following *Chapter*; or as *Adam* was the *Substance* of all *Mankind*; or as there is said to be a *Substance* and *Body* of *Sin*, which very *Body* is also said to have a *strength*, and a *sting*. And then with a greater force of reason may *Faith* be said to be the *Substance of things hoped for*, because it hath an amazing power of *presentiating* the things which are wrapt up in *Futurity*, and *represents* them all at once, as well to the *Will*, as the *Understanding*. It gives us (as I may say) a kind of *Livery and Seisin* of all we *hope* and *pray for*, and even long to be *united to*, though by the *Help* of a *Dissolution*. In so much that the *Plenitude* of this *One Grace* in the sense I mention'd (which Plenitude is ex-

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* *Substantia solet dici Prima Inchoatio cujuscunque rei, & maximè quando tota res sequens continetur virtute in primo principio.* Aquinas 22æ. q. 4. Art. 1. p. 27. col. 2.

* πληροφορία πίστεως, Heb. 10. 22. πληροφορία ἐλπίδος, Heb. 6. 11. πληροφορία τῆς συνέσεως, Coloss. 2. 2.

preſſed by a * threefold πληροφορία, and boldly rendred a *full Aſſurance*,) I ſay the *Plenitude* or *fulneſs* of this *one Grace*, which is attainable by Chriſtians whilſt *here below*, is worthily reckon'd by St. *Paul*, The *Inchoation of our Glory*. This very *Grace* is once affirm'd to be a kind of *beatifick* (although an *antedated*) *Viſion of the Glory of God*. And for a man to leave *This* for a *better* world, with ſuch *a cordial Believing in the Lord Jeſus Chriſt* as was here recommended by *Paul* and *Silas*, (which I have hitherto explain'd by ſeveral paſſages of Scripture,) is nothing elſe but to paſs from a *Paradiſe* to a *Heaven*, or (to uſe St. *Paul*'s ὕψος) from *one* Glory to *another*. For *we all with open Face beholding as in a Glaſs the Glory of the Lord, are changed into the ſame Image, from Glory to Glory, even as by the Spirit of the Lord*, 2 Cor. 3. 18.

An Objection.

§ 10. But ſome may tacitly now *object* againſt *Paul* and *Silas* in the Text, (or at leaſt againſt St. *Luke*, the *Relator* of it, That if by *Faith* we muſt be *juſtified*, and alſo *ſanctified in part*, before we can expect it ſhould ever *ſave* us, they ſhould have told the

the Jailour of it *in Terms at large*, and have shew'd in the *Retail*, how *many Duties* of a Christian are succinctly *comprehended* in that expression; not have told him only in *Gross*, (as *Dutchmen* make their dishoneſt *Reckonings*,) *He must believe in the Lord Jesus Christ*. For how knew the Jailour he was to do any thing but to *Believe*? or to believe in any *other*, than *the second Person in the Trinity, God manifest in the Flesh*? for they seem to have made no mention to him of his being to *believe in God the Father*, or *in God the Holy Ghost*, much less did they add the *other Articles* of the *Creed*, which are *Ingredients* in the *object* of *Saving Faith*.

Answered two ways.

§ 11. To which I answer by two Degrees. And first of all by a concession, That if indeed *Paul* and *Silas* had said no more to their *Catechumenist*, than that *He must believe in the Lord Jesus Christ*, not explaining what was meant by that *Habit of Faith* from which the *Act* of his *Believing* was to proceed, nor yet explaining what was meant by the *Lord Jesus Christ*, who is often put by a *Synecdoche* for the *whole object* of our *Belief*, (*Faith in Christ* being the *Pandect* of

Christian Duties, which are all shut up in *Faith*, as *Homer's Iliads* in a *Nutshell*,) Then indeed they might have made him a *Solifidian*, or a *Fiduciary*, which had not been the way to his being *sav'd*. But secondly I answer, That the objection is made of a *false Hypothesis*; For *Paul* and *Silas* dealt *honestly* and *discreetly* with the Jailour; when having told him *he must believe in the Lord Jesus Christ* for his being *sav'd*, (it presently follows after the Text,) *they spake unto him the Word of God*; that is, they *expounded* the *Scriptures* to him. And in the doing of That, they prov'd the *object* of his *Faith* to be *the Trinity in Unity*; not *solely* and *exclusively* the Lord Jesus Christ, but *in conjunction* with God *the Father*, and with God the *Holy Ghost* too. Again in *expounding the Scriptures* to him, they could not but tell him what was meant, by an *effectual* Belief in the Lord Jesus Christ; importing *such* a kind of *Faith*, as is *ever working*; and *such* a kind of *working*, as is by *Love*; and by *such* a kind of *Love*, as is *the fulfilling of the Law*; and of *such* a *Law* too, as does consist of somewhat *higher* and more *illustrious*

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Injunctions than those of *Moses*; and of such an *obedience* to those Injunctions, as is attended and waited on by *Perseverance unto the End.* There is no doubt but they *acquainted* him, (in their expounding of the Scriptures, *and speaking to him the Word of God,*) how very highly it did concern him, not only *to escape the Corruption that is in the world through lust*, and also *to believe in the Lord Jesus Christ*, but *besides This*, (as St. *Peter* speaks,) *to give all diligence, for the adding to his Faith, Vertue; to Vertue, Knowledge; to Knowledge, Temperance; to Temperance, Patience; to Patience, Godliness; to Godliness, Brotherly kindness; to Brotherly kindness, Charity.* For that *these* were all *needful*, and *no redundant* superadditions, is very *clear* from St. *Peter* in the next verse but one. *He that lacketh these things is blind, and cannot see a far off, and hath forgotten that he was purged from his old sins. But if these Things be in you, and abound*, Then indeed (as St. *Peter* adds) *ye shall not be barren in the knowledge of our Lord Jesus Christ. If ye do these things, ye shall never fall*, 2 Pet. 1. 10. Now can we think that St. *Peter* did not teach the *same*

2 Pet. 1. 4, 5, 6, 7.

Verse 9.

Verse 8.

Doctrin with *Paul* and *Silas*? or can we think that *Paul* and *Silas* would *withhold* from the Jailour that *Train* of *Duties*, for want of which he had been *Blind*, and not in Case to *see God*? no, whatever might have been *wanting* in their *succinct* and *pithy Answer*, whereby to give him a *right Understanding* of it, was abundantly *supply'd* by their following *Sermon*. And though the *Heads* of their *Sermon* are not put upon Record, (but only the *Text* upon which they made it;) yet St. *Luke* records *This*, That such a Sermon there was *preach'd*, in that he saith, *They spake to him the Word of God.*

§ 12. And truly This is *such* a *Method*, as I could wish were well observ'd by all that are of *their Function*. I mean *the Stewards of the Mysteries of the Living God*, Unto whom is *committed the Word of Reconciliation*, whose *lips* are made to be the *Treasuries* and *Conservatories of Knowledge*, and *which the People are* appointed *to seek at their Mouths*. For the Text we have in hand is often turned to advance either *Truth*, or *Falshood*, even according to the *handle* by which 'tis *held forth* to the giddy People; And is made to be

be eventually either *venomous*, or *wholſom*, juſt in proportion to the *ſenſe* in which 'tis *taken* and *digeſted* by them that hear it. If *to Believe* is only taken for an *Aſſent* unto the *Truth*, or a *Relyance* on the *Merits* of Jeſus Chriſt, or a *confident Application* of all his *Promiſes* to our ſelves, And this in a kind of oppoſition to the *Neceſſity* of *Good works*, (which ought to be in conjunction with it;) Then 'tis apt to cauſe a *wreck* in the *waters of Life*; and through the *Malignity* of a *Digeſtion*, a man may be *kill'd* by the *Bread* of *Heaven*. But if 'tis taken for *obedience* to the *Commandments* of *Chriſt*, with *Perſeverance* unto the *End* in conjunction with it; Then the *Anſwer* of *Paul* and *Silas* is the ſhort *Summary* of the *Goſpel*, and they might well promiſe *Salvation* to whoſoever ſhould accompliſh the purpoſe of it. That this indeed is the Importance, may appear by the words of our bleſſed Saviour; who having been asked by a *Jew*, as *Paul* and *Silas* by a *Gentile*, [what Courſe was to be taken whereby to inherit Eternal Life,] gave him an Anſwer which ſome may *cenſure*, as too much ſavouring of the *Law*, but yet it ſeems

seems not unsuitable to the *œconomy* of the Gospel, [*If thou wilt enter into life, keep the Commandments.*] Now in as much as *Paul* and *Silas* did not teach *another Doctrin*, but the *same* in *other words* with their *Master Christ*, they must needs be understood to have given This Answer, That if the Jailour should *so believe* in the Lord Jesus Christ, as to *imitate* his *Example*, and yield *obedience* to his *Commands*, and continue so to do *all the days of his life*, he should *not fail* (in that Case) of his being *Sav'd*. And though the *Rule* is very *true*, That *nothing is wanting in any Sentence which is of necessity understood*, which well might justifie *Paul* and *Silas* in the *conciseness* of their *expression*: Yet not contented with this *excuse*, they rather chose *not to want* it, by *speaking* largely to the Jailour *the Word of God*. After the very same manner,

Nihil deest quod necessariò subintelligitur.

§ 13. That the People may not *wrest* the outward Letter of the Scripture *to their Damnation*, we must carefully *explain* and *disentangle* it to their *Safety*. If any of *Us* shall be consulted by either *Believers* or *Unbelievers*, about the *means of their being sav'd*, we have

have *two* ways of Anſwer, and *both exact*; but *both* are to be taken *cum grano ſalis*, and with a *due Interpretation*. We may anſwer with our Saviour, *They are to keep the Commandments*; or elſe with *Paul* and *Silas*, that *they are to believe in the Lord Jeſus Chriſt*.

But if the *former*, we muſt add, *This is the chief of the Commandments, that we believe on the Name of the Lord Jeſus Chriſt*, 1 Joh. 3. 23. And although we muſt have an *inherent* righteouſneſs *in part*, yet there is need that *That* of *Chriſt* be *imputed* to us, if but to make up all the *wants* and the *vacuities* of our *own*. For our *own* is no better than *filthy Rags*, if impartially compar'd with our *double Rule*, to wit *The Doctrin*, and *Life* of Chriſt. We muſt *negotiate* indeed with the *Talents* of *Grace*, that we may not be *caſt into outer Darkneſs*; yet ſo as to judge our ſelves *at beſt* to be *unprofitable Servants*, weigh'd with the *Greatneſs* of our *Redeemer*, and with the *Richneſs* of our *Reward*.

Or if we give them the *ſecond* Anſwer, we muſt alſo *ſpeak to them the Word of God*. We muſt explain what it is, *to believe in Chriſt*; and by the help of ſome Diſtinctions (duly

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consider'd, and *apply'd*,) teach them to see through all the *Fallacies*, and flatten the edge of all *objections*, which are oppos'd *to the Necessity* of *strict obedience* and *good works*. When any *Justifying* Vertue is given to *Faith*, we must tell them it is meant of *Faith* (*a*) *unfeigned*. When we speak of the *Sufficiency* of Faith unfeigned, we must shew them how (*b*) *Love is the Spirit* of Faith. Whether because (in the Active) *it works by Love*, or else because (in the Passive, in which the *Syriac* and *Tertullian* translate the word) *by works of Charity and Obedience Faith is wrought and made perfect*. When we celebrate the force of a (*c*) *lively* Faith, we must season it with a Note, that *Faith is* (*d*) *dead being alone*. When 'tis said out of St. *Paul*, that *we are justified by* (*e*) *Faith, without the Deeds of the Law*, 'tis fit we add out of St *James*, that *we are justified by* (*f*) *Works, and not by Faith only*. For (to shew that St. *James* does not either *contradict* or *confute* St. *Paul*,) The Works *excluded* by St. *Paul*, are no other than the *Deeds* of the *Ceremonial Law*; And those *included* by St. *James*, are no other than the *Works* of the *Moral Law*. So we are justified

(*a*) 1 Tim. 1. 5.

(*b*) Gal. 5. 6. πίστις ἐνεργουμένη δι' ἀγάπης. *passive* Jonat Syro, & Tertulliano *adversus* Mercion. l. 5. *Et eò redit, quò* ἐξ ἔργων πίστις ἐτελειώθη. Jac. 2. 22.

(*c*) 1 Pet. 1. 3.

(*d*) Jam. 2. 17.

(*e*) Rom. 3. 28.

(*f*) Jam. 2. 24.

juſtified by *Faith* as the *Root* of *Works*; and we are juſtified by *Works*, as the *Fruit* of *Faith*. Not by *Faith without Works*, for then St. *James* would not be *Orthodox*; nor yet by *Works without Faith*, for then we could not defend St. *Paul*; but by *ſuch* a *Faith* as *worketh*, and by *ſuch Works* as are of *Faith*. By *Both* indeed *improperly*, as being but *neceſſary Conditions*; But very properly *by Chriſt*, as being the ſole *meritorious Cauſe*. Again becauſe 'tis very natural for Carnal Profeſſors of Chriſtianity, ſo to *enhaunce* the Price of *Faith*, as to *depretiate* good *Works*, and make *obedience* to paſs at the *cheaper Rate*, They muſt be told that when our Saviour aſcribes the *moving* of *Mountains*, and other Miracles to *Faith*, He does not ſpeak of *That Faith*, which is a *Sanctifying Grace*, Gal. 5. 22. but of *that Faith* alone which is an *Edifying Gift*, 1 Cor. 12. 9. by which a man may *do wonders*, and yet be *damn'd*, Matth 7. 22, 23. So when he ſaid unto the *Ruler*, who had beſought him to heal his *bed-rid Daughter*, μόνον πίστευε, *Only Believe*, He only meant it was ſufficient for the *healing* of her *Body*, without alluding in any meaſure un-

to the *saving* of her *Soul.* So far he was, in that place, from giving any ground of hope to a *Solifidian.* And therefore briefly let it suffice me to say once for all; That when we find men *Believers without good Life*, we must shew them how many ways a man may be a *Believer* without *true Faith*, may be *justified* in the *Præmisses*, yet not *Sav'd* in the *Conclusion*; may get no more by his *Knowledge*, than *to be beaten with many stripes*; and have no more of a *Saviour*, than to be *damn'd by.* We must instruct them to distinguish betwixt the *Act*, and the *Habit* of their Believing. But above all, betwixt a *Speculative*, and a *Practical* Belief. A Belief in the *Heads*, and the *Hearts* of men. A Belief which does consist with *a drawing back unto Perdition*, and That by which a man *believes unto the saving of the Soul.*

§ 14. Stand forth therefore Thou *Antinomian*, or Thou *Fiduciary*, or whosoever else Thou art who art a *sturdy Believer* without *true Faith*, and ever *namest the Name of Christ without departing from Iniquity*; Try thy self by this *Touchstone* which lyes before thee; and examin whether thy *Heart* be not as apt to

to be *deceiptful*, as 'twas once ſaid to be by the *Prophet Jeremy*. Let the *Tempter* that is *without*, make thee as *credulous* as he can; And let the *Traytor* that is *within*, make thee as *confident* as he *will* of thy *Faith in Chriſt*; yet Thou wilt find, when all is done, there is exceeding great Truth in the Spaniſh Proverb, *That 'tis a very hard Thing to believe in God.* And ſo very *few* there are who *attain* unto it, that it may rationally be doubted, whether *when the Son of Man ſhall come a ſecond time from Heaven*, he will come with ſuch ſucceſs, *as to find Faith upon the Earth.* Examin therefore whether *Thy ſelf* may'ſt well be reckon'd to be *one* of that *little Number.* Examin whether thy *Belief* is really ſuch as Thou *believ'ſt* it; and *try* whether thy *Confidence* is not the Thing to be *diſtruſted* the moſt of any. For

§ 15. Of this I can convince thee by a *mental* Demonſtration, which is *more cogent* than an *ocular*, That if thou haſt not ſuch *reſpect unto the Recompence of Reward*, as to chooſe rather (with *Moſes*) to ſpend thy ſhort and dying life in *Mortifications* and *Self-denials*, and to ſuffer *Tribulation with the Peo-* Heb. 11. 25, 26.

ple of God, than with the brutiſh *Sons of Belial*, to *injoy the Pleaſures of Sin for a ſeaſon*; If thou doſt not *eſteem the Reproach of Chriſt to be much greater Riches than all the Treaſures of Egypt*; Or if thou canſt baſely *fear Them that can kill the Body only*, (*but are not able to hurt the Soul*,) *more than Him that can caſt both Soul and Body into Hell*; And haſt often done more to eſcape the *former*, than ever thou wilt do to eſchew the *latter*; Thou haſt not yet the *firſt Degree* of a Saving Faith. Thou doſt not πιστεύειν τῷ κυρίῳ, not ſo much as *believe* the Lord Jeſus Chriſt. Thou doſt not *aſſent* to his *veracity*, or look upon him as a *True Speaker*. Thou doſt not ſo far confide in the *Truth* of his *Promiſes* and his *Threats*, as to adventure any great matter upon the meer *Reputation* and *Credit* of them. For moſt undoubtedly, *if thou didſt*, Thou wouldſt *prefer* that which leads to all the *Pleaſures* that he hath *promis'd*, before the Things that will betray thee to all the *pains* that he hath *Threaten'd*. Thou wouldſt purſue with more vehemence what will end in an *eternal and exceeding weight of Glory*, than what will terminate in *a worm which never*

never dyes, and *in a Fire which is not quenched.* That thou doſt now affect to *walk*, rather in the *broad* than the *narrow* way, is not ſo much that thou *eſpouſeſt* a *way which leads* thee to *Deſtruction*, or haſt *Averſeneſs* unto *That* by which thou mayſt *enter into Life*; as that thou doſt *not* quite *believe* the Lord Jeſus Chriſt, when he would *fright* thee from the *one*, and *allure* thee to the *other.* That thou doſt now take the Courſe to *dwell with everlaſting Burnings*, rather than That which hath a tending to *Joys unſpeakable*, cannot poſſibly be from hence, that thou preferr'ſt a very *ſhort* to an *endleſs* Pleaſure, but rather from hence that thou preferr'ſt thy *preſent experience* of the *firſt*, to the *uncertainty* and the *doubtfulneſs* which thou retaineſt of the *ſecond.* Not at all that thou *preferreſt* the *Miſeries* of *Hell* to the *Joys* of *Heaven*, But that thou *doſt not believe* what is *ſaid* of *either.*

§ 16. Again admit thou doſt πιστεύειν τῷ ψεύδει, *believe the Truth and the Veracity* of the Lord Jeſus Chriſt; Yet if thou are deſtitute of *the Faith* which is *conſummated by Love*, and by *ſuch* a *Love* too as doth *caſt out Fear*; nor

nor only *the fear* of all that *may* be inflicted, but ſo far alſo *the Feeling* of all that *is*, as to be able *to rejoyce, and to leap for joy*; when thou art *perſecuted and rail'd at for righteouſneſs ſake*; If thou canſt not ſay *heartily*, in the language of St. *Paul*, *I take pleaſure in Infirmities, in Reproaches, in Neceſſities, in Perſecutions, and in Diſtreſſes for Chriſt his ſake*; If (in a word) Thou art not able *to conquer* all thine own *weakneſs by Ghoſtly ſtrength*, ſo as to hold faſt thy *Union* and *good Intelligence* with *Chriſt*, in ſpight of *Nakedneſs*, or *Famin*, or *Peril*, or *Sword*, or *Life*, or *Death*, or *Angels*, or *Devils*, or *Principalities*, or *Powers*, or *things preſent, or things to come*, And all by vertue of *that Faith which overcometh the World*; (which is not only the *means* of Conqueſt, but the *Victory it ſelf*;) Thou doſt not *heartily* believe εἰς τὸν Κύριον Ἰησοῦν, (that is) *In*, or *Upon* the Lord Jeſus Chriſt. 'Tis very evident that thou doubteſt either his *Power*, or his *Propenſity*. Thou doſt not ſo *depend*, and *rely* upon him, as that I can *aſſure* thee thou ſhalt be *ſav'd*.

Matth. 5. 12.

1 Cor. 12. 10.

Rom. 8. 35, 37, 38, 39.

1 Joh. 5. 4, 5.

§ 17. Again if thou haſt not *ſuch a Faith*, as does *denominate* thee *a good and a faithful ſervant*,

ſervant, ſuch a *juſtifying* Faith, as in the literal ſenſe of it does *make thee Juſt*, (*Juſt* I mean in that notion, in which 'twas ſaid of holy *Job*, that he was *a juſt and an upright Man*,) If thou haſt not *ſuch* a *Faith* as by which thou art qualified in part, both with *Holineſs* and *Righteouſneſs*, with *Godlineſs* and *Honeſty*, with the *Duties* of the *firſt* and the *ſecond Table*, whereby the *Righteouſneſs* of *Chriſt* may be ſo wholly *imputed* to thee, as to *inſtate* thee in the *Pardon* of all thy *Sins*; (it being impoſſible that thy Saviour ſhould ever *juſtifie* thy *Perſon*, and not *ſanctifie* thy *Nature* in ſome proportionable degree;) If beſides thy *Aſſent* to the *veracity* of his *Doctrin*, and beſides thy *Dependance* on the *Almightineſs* of his *Power*, Thou doſt not pay ſo great a *Reverence* unto the *Juſtice* of his *Will* too, as to *ſerve* and *obey* him with *godly fear*; Thou doſt not *practically* believe in *the Lord* Jeſus Chriſt. Thou doſt not *own* him in his *Authority*, doſt not *receive* him in his *Commands*, doſt not *embrace* and *entertain* him as he comes to thee a *Legiſlator*, as one who hath *a Name written both on his Veſture and on his Thigh, King of Kings*,

Job 1.

Rev. 19. 16.

Kings, and Lord of Lords. And by consequence though thy *Head* may be as *full* as it can *hold* of the *Christian Science*, or however thou mayst have *Faith* whereby *thou canst remove Mountains*; Yet thou dost not so Believe in *the Lord* Jesus Christ, as that I can *assure* thee thou shalt be *sav'd.*

1 Cor. 13. 2.

§ 18. Again if thou hast not such a *Telescope*, as by which thou art inabled to *look* on the other side the *Veil*, such a *Faith* as, is *the Evidence of things not seen*, and the *substance of things that are hoped for*; hast not any *præpossession* of things *invisible*, and *future*, nor any *glimmerings* and *foretasts of the Glory to be reveal'd*; hast no ground for an *Assurance*, (whether of *Faith*, *Hope*, or *Understanding*,) that thy *Pardon* is *seal'd*, and thy *Peace ratified*; Art not inwardly sustained, in all thy Agonies and Conflicts, with spiritual *Joy in the Holy Ghost*; hast not any the least Intelligence, (through the secret whispers of the Spirit) of a Ravishing *Mansion* præpared for thee in *the Land of the Living*. And art not placed by that Intelligence *above* the *Level* of *Temptations*, exempted from the *Fear* of what *Men* or *Devils* can do unto

unto thee; If thou canſt not reflect with *comfort* upon the Day of Diſcrimination, *when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming Fire, taking Vengeance on Them that know not God, and that obey not the Goſpel of Jeſus Chriſt*; Or if thou canſt not think undauntedly upon *the opening of the Books out of which thou muſt be judged*, and that from this conſideration, *that the Father judgeth no Man, but hath committed all Judgment unto the Son*; I ſay, if thou haſt not attained to This, Thou doſt not *perfectly* believe in the Lord *Jeſus* Chriſt: Doſt not fully *lay hold* on his *golden Scepter*: Doſt not receive him as a *Saviour*, by whoſe *Blood thou art cleanſed from all thy ſins*: Doſt not look upon Chriſt as an *Elder Brother*, or behave thy ſelf as one having *the ſpirit of Adoption*: Doſt not behold him in his *High-Prieſthood after the Order of Melchiſedech*; and all for want of that *Eye of Faith*, by help of which (with St. *Stephen*) Thou mightſt *ſee the Heavens opened, and Jeſus ſitting at the right hand of God, ever making Interceſſion with groanings not to be uttered*, and rendring his Father *propitious* to thee.

2 Theſſ. 1. 7.

Rev. 20. 12.

John 5. 22.

Acts 7. 55.
Rom. 8. 31.

Rom. 8. 26.

§ 19. I will not say, *Thou shalt be damn'd, if thou arrivest not exactly at this Perfection*, becauſe I know there are *Degrees* of *Salvifick Grace*, in proportion to the *Degrees* of the *Beatifick Glory*. And though thou art not of *Their* Magnitude, *who ſhall ſhine forth as the Sun in the Kingdom of their Father*, (Matth. 13. 43.) yet Thou mayſt poſſibly be of *Theirs*, who *are to ſhine as the ſtars for ever and ever*; (Dan. 12. 3.) But when I conſider how great a *ſtreſs* is laid by God in the New Teſtament, upon the Habit of *Believing in the Lord Jeſus Chriſt*, And weigh the *ſtreſs* of thoſe things that are *laid upon* it, with all the *Requiſites* in Scripture that *hold it up*; I cannot in *faithfulneſs* to my *Text*, or in *Juſtice* and *Charity* to my *Readers*, ſay leſs than This, That whoſoever they are amongſt us, who are ſolicitous (with the *Jailour*) to know the *Minimum quod ſic* of a Chriſtian's Duty, and *how much they muſt do that they may be ſav'd*; If they do not ſo *aſſent* to the *veracity* of a Saviour, ſo *depend* upon his *Power* and his *Propenſity* to ſave them, ſo *ſubmit* unto his *Pleaſure*, and ſo *conform* unto his *Præcepts*, and (on the Grounds

Grounds before mention'd) ſo *apply* unto Themſelves their Saviour's *Merits* and *Mediation*, as that in lieu of *forſaking Chriſt to ſerve The Fleſh*, and *the Devil*, They do *forſake them both at once*, for *the Service of Chriſt*, And reckon their *Happineſs* even on *Earth* to conſiſt in *thoſe Pleaſures*, which *Minds* the moſt *uncorrupted* do moſt *approve* of, (ſuch as are *The Love of Chriſt*, The *Satisfaction* of an *unblameable* and a *well-ordered life*, The *Teſtimonial* of a *Pure* and ſo *a Peaceable Conſcience*, The *finding out* of *God's Will* revealed to them *in his Word*, The *generous Pleaſure* of *abſtaining* from all ſorts of *falſe* and *forbidden Pleaſures*, A real *Careleſneſs* and *Contempt* of all the *Vanities* of *this* World, and A *well-grounded Expectation* of all the *Glories* in the next, ſo as no kind of *outward* or *temporal Sufferings* can deprive them of their *inward and ſpiritual Joys*; but *ſtill they hold faſt their Confidence and the Rejoycing of the hope firm unto the End*,) I ſay, if Chriſtians reſt ſatisfied with leſs than *This*, I cannot ſay that *their Election is yet ſo ſure in it ſelf*, as the Apoſtle St. *Peter* ſhews how to *make it*. Nor can I ſay *They do believe in the Lord Jeſus Chriſt*,

Heb. 3. 6.

2 Pet. 1. 5, 6, 7, 8, 9, 10.

Christ, so as to answer the whole Design of *Paul* and *Silas* in the Text, or so as that I can *assure* them they shall be *sav'd*.

Psal. 132. 4. § 20. Why then should *we suffer our Eyes to sleep, or the Temples of our Heads to take any rest*, till we are owners of *such a Faith*, as will infallibly serve our turn? That is, *such a Faith as a man may* * *live by*? such a *Faith* as by which we may be sure *to please God*, or at least *without which it is* † *impossible to please him*? For however it is the *free* and the *sole Gift of God*, yet 'tis for *us* not to resist it, but rather to *give* it a *good Reception*, and to *retain* it when it is given, not to *squander* it *away*, or to keep it *useless*, which is expressed by our *receiving the Grace of God in vain*, 2 Cor. 6. 1. Nay farther yet it is for *us*, (by diligent *search* into the *Scriptures*, and constant *practice* of *Self-denials*, and *Importunity* added to *Prayer*, and by *watching thereunto with all Perseverance*,) not only to *receive*, and to *retain* the Grace of God; but over and above *to abound more and more*, (1 Thess. 4. 1.) That is to say, we must *employ*, and *improve* our Talent, not *hide* it under a *Bushel* of *worldly Cares*, or *smother* it in a *Bed* of *unlawful*

* Habak. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38.
† Heb. 11. 6.

lawful Pleaſures. And ſeeing *'tis God that worketh in us both to will and to do of his good Pleaſure*, we (as* *Labourers with God*) are bound *to work out our Faith*, in the very ſame ſenſe, in which we are to *work out our own Salvation*, (Philip. 2. 12.) never ceaſing to make a Progreſs *from Faith to Faith*, 'till we attain unto *The Evidence of Things not ſeen*, and the *Subſtance of Things hoped for*, even a *Practical*, and a *Cordial*, and an *Habitual* Belief in the Lord Jeſus Chriſt: Not as a *Prophet* only, to *teach us*; Nor as a *Prince* only, to *rule* us; But as an *Advocate* and a *Prieſt* too, who is inceſſantly *procuring*, and *pouring* his *Benefits* upon us. To whom accordingly, with the *Father*, in the *Unity* of the *Spirit*, let us evermore aſcribe, as is ever due, Bleſſing, Glory, Honour, and Power, from this Time forwards for evermore.

* Θεῦ γάρ ἐσμεν Συνεργοί, 1 Cor. 3. 9. Συνεργοῦντες, 2 Cor. 6. 1. Τῦ Κυρίυ συνεργοῦντες, Mark 16. 20. Συνέργοι τῇ ἀληθείᾳ, 3 John 8.

AN

A N

IMPROVEMENT

OF THE

INQUIRY

Taken from the Mouth of

A Jewiſh Convert.

AND

Containing, in its Parts, A Reſolution unto it ſelf.

A N

AN IMPROVEMENT OF THE INQUIRY, &c.

MARK X. 17.

And when he was gone forth into the way, there came one running, and kneeled to him, and asked him,
Good Maſter, what ſhall I do, that I may inherit Eternal Life?

BEHOLD the only great *Scruple* to be *diſcuſſed* and *reſolv'd*; the only *Neceſſary Quæſtion* to be *propoſed* and *laid to heart*, by all that live in theſe *Sceptical* and *Diſputative* Times. Wherein there is hardly perhaps a *Family*, much leſs a *Pariſh*, much leſs a *City*, or a *Town*, in which the *ſhape* of mens *Judg-*

ments (and by consequence of their *Souls*) is not almost as *various* as that of *Faces*. For though the most of men are *travelling* to the *same Journeys End*, yet it is (saith *Boethius*) *diverso tramite*, they love to walk towards it in *several Paths*. *Happiness* is a Thing which the *worst* men *aym* at; But they discover by their *Inquiries*, what variety of *ways* they take to *miss* it; with how much *Industry*, and *Expence*, with how much *Carelesness*, and *Care* too, they do not only arrive at *this*, to have their *Labour* for their *Pains*; but also purchase to themselves a most *costly Ruin*; at once a most *pudendous*, and most *Unprofitable Repentance*.

Were we at leisure to survey the several *Orders* and *Ranks* of men, from Him that *whistles* at the *Plough*, to Him that treads upon *Crowns* and *Scepters*, we should find them all *Byas't* by Secular *Interesses* and *Aims*; most incessantly pursuing their Carnal *Projects* and *Designs*. Poor *Bootes* will needs be asking, (so *low* and *humble* is *his Ambition*,) what He shall do to *maintain a Teem*? The *same Bootes* growing *Rich*, will as willingly be able *to keep a Coach*. Here a man is am-

ambitious of ſome great *Office* in the *Court*; whilſt perhaps the *great Courtier* is at leaſt as ambitious of being *Greateſt*. The only Subject of *His Inquiry*, is what he ſhall do *to wear a Crown*. But having *waded* as far as *That*, (through *Blood and Rapine*,) he thinks his *Crown* is too *light*, and his *Territory* too *narrow*; and therefore makes it his next Inquiry, what he ſhall do for the *inlarging* the ſtraitned Borders of his Dominion. His next Project is, how to be *Monarch* of the *Weſt*. And if perhaps he climbs *thither*, his *inlarged Ambition* does want more *Room*; from whence ariſeth another Quæſtion, What he ſhall do to *Subdue the World*, that *Kings* and *Princes* may *bow down* to him, and that whole *Nations may do him ſervice*. Nay if he arrives at *That* too, his *Unlimited Deſires* are more *impriſon'd* than *before*; And ſo his *laſt* Quæſtion is (like That of the *Great* * *Macedonian Robber*,) what he ſhall do for *more Worlds* wherewith to ſatisfie his *Hunger*, and (not to *quench*, but) to *exerciſe* his *cruel Thirſt*.

* *Unus Pellæo Juveni non ſufficit Orbis.* Juven. Sat. 13.

Thus is *every* man a *ſcambler* for ſome kind of *Happineſs* here on *Earth*, (at leaſt for the

ſhadow and *picture* of it;) But there is not the *like ſolicitude* for the getting of a *Kingdom* and *Crown* in *Heaven.* Where ſhall we meet with a man of *Youth*, who joyns his *Heart* unto his *Head*; and asks about the *great Buſineſs* for which he *came* into the *World?* where ſhall we meet with a man of *Riches*, who makes it the great *Contrivance* and *Deſign* of his *Life*, to be advis'd in what manner he ought to *live?* where ſhall we meet with a man of *Power*, who will indure to be looking ſo far *before him*, as to *conſider* and *contemplate his latter end?* or who will look ſo far *within* him, as to examin the ſtate of things, betwixt his *Saviour* and his *Soul?* as whether he hath *made his Election ſure?* or whether he hath not rather *received the Grace of God in vain?* where is He that
Acts 16. 30. crys out with the frighted *Jailour* at *Philippi*, *What muſt I do that I may be ſaved?* that makes a *ſtrict* and *impartial ſearch* after the *Requiſites* of his *Salvation?* that ſends as 'twere an *Huy and Cry* after things *future* and *inviſible?* and makes it the *Burden* of his *Inquiry*, (with this *young* man, this *Rich* man, this *Ruler* in the Text,) *Good Maſter, what ſhall I*

do,

do, that I may Inherit Eternal Life?

A Text as worthy to be *conſider'd*, by every one who does *believe* an *Immortality* of his *Soul*, and prepares for an *Arreſt* at the hour of *Death*, and expects to be *try*'d at a Day of *Judgment*, perhaps as any one Text in all the *Scriptures*. A Text ſo *fruitful* of *Particulars*, and of Particulars ſo *pregnant* for *Meditation*, that 'tis not eaſy to reſolve, with *which* of the *many* we ſhould begin. They do not come in ſuch order, as the Creatures once did into *Noah*'s *Ark*, *two by two*; but they *preſs* in upon us all together in a *Crowd*, as it were *ſtriving* with one another, which ſhall have the *firſt Place* in our conſideration. Here is a *Servant*, a *Maſter*, *work*, and *wages*; Here is an excellent *Inquiry* made *by* the Servant *to* the Maſter. And here are *both* their *Qualifications* to make them pleaſing to *one another*. For the *Servant* is *diligent*, the *Maſter good*. Here is the *manner* alſo, and *matter*, and *final* cauſe of the Enquiry. And here are divers other particulars growing out of the *Body* of theſe particulars, as the *leſſer Branches* of a *Tree* are wont to *grow* out of the *greater*. But dif-

dismissing all the rest until we meet them in the *Division*, I here shall fasten upon the *Servant* as fit to direct and assist us in it. There being nothing more proper to entertain us till we come *thither*, than the several looser *Circumstances* both of his *Person*, and his *Approach*.

As for his *Person*; we may observe him so qualified in three respects, as one would think should *ill dispose* him for such an *Inquiry* as here he makes. For in St. *Matthew* He is a *Young* man; A *Rich* man in St. *Mark*; In St. *Luke*, a *Ruler*. And it may seem a thing strange (as the World now goes) that being a *young* man, he should inquire after *life*; or that being a *Rich* man, he should inquire after *Heaven*; that being also a *Ruler*, he should inquire after *Subjection*. It is not easy to be believ'd, (so far it is from being usual,) that he who *lately* began to *live*, should be solicitous for *Æternity*; that he who had *purchased* the *present* world, should pursue an *Inheritance* in the *next* too; And that a Person of *Command*, should readily set himself to *Service*. Yet thus he *did*, and did with *vehemence*. For whether we look upon

Matth. 19. 20.
Mark 10. 22.
Luke 18. 18.

upon his *motion*, whilſt he was haſtening *towards* Chriſt; or on his *Poſture*, when he was *at* him; his *Salutation*, in the *Entrance*; or his *Inquiry*, in the *end*; we may by his *Running*, gueſs his *Readineſs*; by his *Kneeling*, his *Humility*; by his *Compellation*, his *Zeal*; and by the *manner* of his *asking*, the great *Reſignedneſs* of *Spirit* wherewith he *asked*. For *when Jeſus* (ſaith the Text) *was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Maſter, what ſhall I do, that I may inherit Eternal Life?*

Words which are partly The *Evangeliſts*, and partly The *Quæriſt*'s of whom He ſpeaks. The Evangeliſt's own words have three Particulars of Remarque; Firſt, The *Perſon* who here inquires, Next, The *Nature* of his Inquiry, Thirdly, The *Oracle* inquired of. The Quæriſt's words at firſt View conſiſt of *Three* general Parts, which again at the ſecond View do afford us *Six more*.

Here is firſt a *Compellation*, Secondly a *Queſtion*, Thirdly the *End*, or the *Motive*, or *Cauſe* of Both.

In

In the *first* we have to consider
- Not only the *Subject* of the Quæriſt's Compellation, [διδάσκαλε, *Maſter*,]
- But alſo the *Adjunct* or *Qualification*, [ἀγαθὲ, *Good.*]

Again in the *ſecond*, we have two Things obſervable; to wit,
- The *Matter* of the Inquiry, in the τὸ ποιῶν,
- And the *Manner*, in the τὸ πῶ; 'Tis [*what*] and [*what ſhall I do?*]

In the *third*, we have alſo *two*;
- Firſt the *Object* to be obtained; [ζωὴν αἰώνιον, *Eternal Life*;]
- And then the *Manner* of obtaining it; [ἐν τῷ κληρονομῆσαι, 'tis by *Inheriting*]

But this is not all. For I obſerve the *Compellation* hath a *twofold Aſpect* upon the *Queſtion*; and ſeems to give us a *pregnant Reaſon* at once for the *Matter* and *Manner* of it.

Firſt

Firſt here is ſomething to be *done* by every *Follower* of *Chriſt*, and that becauſe He is a *Maſter*. It is not, Maſter, *what ſhall I ſay*, or Maſter, *what ſhall I believe*, but Διδάσκαλε, τί ποιήσω; Maſter, what ſhall I *Do?*

Here is Secondly obſervable in this Candidate of Heaven, a *meek Reſignedneſs* of *mind* to *any* Command of Chriſt imaginable, and that becauſe he is a *Good*, or a *Gracious Maſter*. The *Servant* preſumes not to *chooſe* his work, He does not *bargain* for Life Æternal at ſuch a Rate as he thinks fit, with a [Maſter, I *will* do *this*, or *that*,] but *indefinitely* asks (with an humble kind of *Indifference*,) τί ποιήσω; *what* ſhall I do?

Theſe are Particulars more than enough, not only to *exerciſe* and *entertain* our Attentions, but (perhaps) to *diſtract* them too. And therefore it cannot be taken ill, if I ſhall gather their whole *Reſult* into *Four Doctrinal Propoſitions*.

Firſt that the *Son* of God *Incarnate*, who at preſent is our *Advocate*, and will hereafter be our *Judge*, and who purpoſely came to *ſave* us from the *Tyranny* of our *Sins*, is not only A *Saviour*, to propoſe *Promiſes* to our

Faith; But also A *Master*, to challenge *obedience* to his *Commands*. We must not only *believe* him, which is but to have him in our *Brains*; nor must we only *confess* him, which is but to have him in our *Mouths*; no nor must we only *love* him, though That is to have him in our *Hearts*; but farther yet we must *obey* him, and do him *Service*, which is to have him in our *Hands* and our *Actions* too. Διδάσκαλε τί ποιήσω; *Master*, what shall I *do*? And yet

Secondly; Our Lord and Saviour Jesus Christ is not any way a *Severe* or *Ægyptian*-like Master, who looks to reap where he never sow'd, and exacts store of work without allowing any Materials; but a Master full of *Mercy* and *Lovingkindness*. And this he is in *two respects*. To wit of the *work* which he *requires*, which is not *fæsible* only, but *pleasant*; and of the *wages* which he *promiseth*, *Æternal Life*. For each of these reasons, which do arise out of the Text, he is ἀγαθὸς Διδάσκαλος, *A good Master*. And therefore

Thirdly, We must in *gratitude* unto so *Good a Master* as *This*, behold our selves as ob-

obliged to *two Returns*; to wit a *Readineſs* of *Obedience*, and a *Reſignedneſs* of *Will*. Firſt a *Readineſs* of *obedience*, even becauſe he is our *Maſter*; next a *Reſignedneſs* of *wills*, becauſe he is our *Good* Maſter. Our Chriſtian Tribute to *both together*, [to wit his *Authority*, and his *Goodneſs*,] muſt not only be *Univerſal*, but *Unconſtrain'd*. Τί ποιήσω; *what* ſhall I do? that is to ſay, *I will do any thing*. I am *ready* to perform *whatever* Service thou ſhalt *appoint*, be it never ſo *harſh*, or be it never ſo *difficult*. Eternal Life is ſuch a *Prize*, as for which I can never do *enough*. I ſay not therefore what I *will* do, but humbly *ask* what I *ſhall*. Yet

Fourthly and laſtly; When we have done the moſt we can, we are * *Unprofitable Servants*. Our *Obedience* is not the *Cauſe*, but the æquitable *Condition* of our Reward. And we finally arrive at *Eternal Life*, not by way of *Purchaſe*, as we are *Servants*; but of *Inheritance*, as we are *Sons*. It is not here κατακτᾶσθαι, but only κληρονομεῖν: wee ſeek not to merit or to deſerve, (as ſome groſs Chriſtians pretend to do,) but meerly to *Inherit* Eternal Life.

* Δοῦλοι ἀχρεῖοι, Luk. 17. 10.

Vide Melanch. loc. com. p. 173.

I now have done with the *Introduction*, wherein is included the *Explication* and *Diviſion* of the Text. But as 'tis eaſy for an *Artiſt* to *deſign* more work in a *little* Time, than he is able to *accompliſh* a *long* time *after*; ſo however I have already drawn the *Monogram* or *Scheme* of my *well-meant Project*, yet to fill it with the *Zographeſis*, by making it *practical*, and *eaſy*, not only *uſeful* to the moſt *knowing*, but alſo *familiar* to the moſt *Ignorant* of thoſe that read me, will be the Buſineſs not of *one*, but of *ſeveral* Eſſays. And this the rather, becauſe

Before I find Acceſs to the four *Doctrinal Propoſitions*, I muſt direct to ſeveral *Leſſons* from Thoſe three *Preliminary Subjects* the *Text* affords us. To wit the Quality of the *Perſon* who here inquires, The excellent *Nature* of his Inquiry, and The *Condition* of the *Oracle* inquired of.

Firſt the *Perſon* here *inquiring* had three remarkable *Qualifications*; *Youth*, *Wealth*, and *Honour*. And yet for all that, he did not ask as a *young* man, *How ſhall I purchaſe the ſweeteſt Pleaſures?* nor yet as a *Rich* man, *How ſhall I compaſs the greateſt wealth?* no

nor

not yet as a *Ruler*, *How ſhall I climb to the higheſt Pinacle of Preferment*: But notwithſtanding his three *Impediments* pulling him *down* towards the *Earth*, he ſeemed wholly to be ſolicitous, *How he might come by a place in Heaven.* And therefore hence we are to take out a *threefold Leſſon*; one for *Young* men, another for *Rich* men, a third for *Rulers*. (And I ſuppoſe of *theſe three*, this particular Congregation does now conſiſt).

Firſt our *Young* men muſt learn, from the *example* of this *Inquirer*, to *remember their Creator in the days of their youth, whilſt the evil days come not, nor the years draw nigh when they ſhall ſay, We have no pleaſure in them*, (Prov. 12. 1.) And that eſpecially for theſe *three Reaſons*.

Firſt the *younger* any one is, he came the *more lately* out of the *Hands* of his *Creator*; and has had the *leſs time*, to grow *forgetful of the Rock out of which he was hewn.* It is with mens *Souls* as with their *Bodies*, and with their *Bodies* as with their *Cloaths*; The *newer*, commonly the *better*; and the *older*, ſo much the *worſe*. A *little* evil Communication is enough to *ferment* the *greateſt Maſs* of

of good manners. And if the *whole World does lye in wickedneſs*, (as St. *John* affirms it does,) how can we look to be the *purer*, by growing *old* and *decrepit* in ſo much *Dirt*? no, the longer we converſe with *Pitch* or *Birdlime*, (to which the *wickedneſs* of the *World* may very happily be compar'd) It is by ſo much the *harder* to make us *clean*. Beſides, we ought to *run* after Chriſt, (like this *Inquirer* in the Text,) not go to him like a *Torpedo*, as if we did not *affect*, but *fear* him; or *tanquam Bos ad Ceroma*, as if we were afraid to be *baited* by him. But now the *younger* any man is, he can *run* ſo much the *faſter*; whereas grown *old* he will hardly *go*. It was therefore the *Bleſſing* of God to *Enoch*, that *he took him away ſpeedily*, and even *haſten'd* to cut him off, to the end *that wickedneſs might not alter his Underſtanding, nor deceipt beguile his Soul*, (Wiſd. 4. 11,14.) This was That that gave *occaſion* to the *young* mans *Inquiry* which lyes before us. For having heard our Saviour ſay, *Suffer little Children to come unto me, for of ſuch is the Kingdom of God*, (v. 14.) And that *no man ſhall enter into the Kingdom of God, unleſs he receive*

it

it as a little Child, (v. 15.) He immediately consider'd within himself, That notwithstanding he was hitherto a *young man*, he had yet *outliv'd* his harmless *Childhood*; and that the *longer* he should *live*, the farther off he should grow from a *little Child*; and so it concern'd him very *nearly* (even before he grew *older*, and heap't up *sins* as well as *years*,) to address himself to Christ with this Petition. For God's sake, Master, resolve me one Question. If 'tis true, what thou say'st, That *little Children* are the *Inhabitants* of which the Kingdom of God is more especially made up; what then shall I do, who am *no little Child*, *that I also may inherit Eternal Life*? The consideration of which Example ought to provoke us to *emulation*, and to be prevalent also with *Us*, to *remember our Redeemer in the days of our youth*, whilst we have had but a *little Time*, to be *infected* with a *sick* and *contagious* World.

Again the *younger* any one is, the more capable he is of a *deep Impression*. As when a *new Vessel* is season'd with this or that Liquor, it will savour of it the longer for being

ing *New*. And a very *young* Tree, be it never ſo *crooked*, will yet be made to grow *ſtraight*; but if an *old* Tree is *crooked*, it is *incorrigible*; neither *Induſtry* nor *Artifice* can *then* reform it. So if a man is well *principl'd* and well *diſpoſed* from his *youth*, or ſuck in *good manners* almoſt as ſoon as he does his *Milk*, Vertue will *cleave* to him as *cloſe*, as his two *Eſſentials*; 'twill be his φύσις ἐπίκτητος, (as *Galen* elegantly) that is, a kind of *acquired Nature*. But he who is an *old* Sinner, or a Sinner in *Grain*, will find it as difficult not to be ſo, as for a *Leopard to change his ſpots*, or *a Blackmore his skin*, Jer. 13.23. *Ægrius ejicitur* &c. it is by much an eaſier thing, at *firſt* to *put on* the Armour of Light, than at *laſt* to *caſt off* the Works of Darkneſs. As to *preſerve* ones health is eaſier, than to *recover* it when it is *loſt*. *Remember* therefore thy *Redeemer* in the days of thy *youth*, whilſt yet thou haſt a *Remembrance* to hold him in; leſt if thou wickedly put it off to thy days of *Dotage*, *thou forget* (like fat *Jeſurun*) *the God that made thee*.

Laſtly the *younger* any one is, he is a *Sacrifie* the *fitter* for God's *Acceptance*. Of all the

the *fruits* of the *Earth*, *before* the Times of the *Law*, He did require for *his* Portion, the *firſt* and *choiceſt*. Nor would he have any thing *under* the *Law*, but what was *clean* and without *Blemiſh*. So he expects under the *Goſpel*, that we ſhould give him ſtill the *beſt*, of whatſoever we *have*, or *are*. And to anſwer his expectation, of all the *days* in the *week*, we give him *Sunday*, which is the *Firſt*. Of all the *Hours* in the *Day*, we ought to give him the very *Morning*; to converſe with him *betimes*, before our *ſpirits* are taken up with his *two Grand Rivals*, The *choaking Cares*, and *bewitching Pleaſures* of the World. Thus we muſt conſecrate our *Youth* and our *Childhood* to him; which we may call the very *Morning* and *Dawning* of our Days. That is to ſay, we muſt ſerve him with the *Excellence of our ſtrength*; whilſt we are freſh and *florid*, and ſo an Oblation the *worthier* of him. What! ſpend the *Flower* of our Age on that baſe *Triumvirate*, The *World*, the *Fleſh*, and the *Devil?* and at laſt when we are *Wither'd*, obtrude our ſelves upon our *Maker?* Shall we ſpend on God's *Enemies* the *Spring* and *April* of our *Lives*,

when our *Memories* and our *Wits* are *freſh* as *Roſe-buds?* And put off God with our *December*, when we have nothing to entertain him, but *Froſt*, and *Snow?* Nothing but *Doatage* and *Forgetfulneſs*, wherewith to make an Oblation to him? will *God* accept of That putrid *Carkaſs*, whoſe *Life* and *Beauty* hath been beſtow'd upon the *Devil?* or when the *World* and the *Fleſh* have injoy'd our *Kernel*, How can we think that our *Creator* will be *contented* with the *Shell?* Admit the Caſe were our *own*, and that the *wife* of a man's *Boſom* ſhould ſpend her *youth* and her *verdure* in the Love of *ſtrange men*; would he be willing to receive her when at *laſt* ſhe comes to him both *halt* and *blind?* or what would we think of that man, who having invited us to his *Table*, ſhould take the *Marrow* to himſelf, and humbly preſent us with the *Bone?* or give the *Victuals* to his *Dogs*, and leave us to dine upon the *Platters? If ye offer the blind for Sacrifice, is it not evil* (ſaith God to *Iſrael?*) *Or if ye offer the lame and ſick, is it not evil? offer it now unto thy Governour, will he be pleaſed with thee, or accept thy Perſon, ſaith the Lord of Hoſts?* 'Tis an im-

important expoſtulation, in the *Firſt of Malachi*, at the *Eighth Verſe*. Now if *one* man refuſeth *ſuch* an offering from *another*, as the *Offerer* knows not what to do with; why ſhould not *God* refuſe *Us*, when we refuſe coming to *him* 'till *old* and *ugly*? that is to ſay, 'till we our ſelves are grown ſuch Burdens unto *our ſelves*, as we know not what to do with? It is not likely *He* will have *Us*, if we will not have *Him*, until we are not worth *having*. If we will not both *love* him, and *obey* him whilſt we are *young*, He has certainly no inducement to be *Amorous* of us when we are *old*; when we are *worm-eaten* with *years*, and have nothing to treat him with, but *Catarrhs*, and *Tiſſicks*; nothing but *Rottenneſs* and *Stench* for his *Entertainment*. O let it never once depart out of our *Memories* and our *Minds*, that * *Samuel* was but a little *Child*, when yet he wore a *Linnen Ephod*, and ſpent his *Time* in the *Temple*; as being to his *God* ſuch a perfect *Votary*, that even his actual *Living in*, was a real *forſaking* of the World. Remember that † *Daniel* was but a *Youth*, and yet a *Prophet* of the *moſt High*. That *David* was but a *Stripling*, when

* *Conſule Epiſtolam* Mariæ Caſſobelitæ *ad* Ignatium, ex edit. Uſſerianâ, p. 76. *poſt* Append. Ignatianam.

† Vide *Baſilium* περὶ πιστῆς γονέων, *ubi proponit Danielem* παιδάριον ὄντα, καὶ νεώτερον κατὰ τὴν αἰδητὴν ἡλικίαν, τὴν δὲ νοητὴν πολιὰν ὅλη τῆς φερούσης ἀγορᾶς.

when yet he had a mighty *Zeal* for the *Lord of Hosts*. That *John* the *Baptist*, from his *Cradle*, was a most absolute *Recluse*. That *John* the *Evangelist* and *Divine* was but a very *young man*, when *Grave* enough for an *Apostleship*, and for the privilege to lean on his *Saviour's Bosom*. That King *Josias* was but a *Child*, (παιδίον, saith the *Cassobelite* in her Epistle to *Ignatius*,) when yet *he sought after the God of his Father David*, 2 Chron. 34. 3. That *Timothy* was but a *Youth*, and yet a *Bishop*; of whom St. *Paul* (his *Ghostly Father*) gave this *witness* to the World, That *he had known the Scriptures even from a Child*. Inquire we therefore with the Psalmist, *Wherewithal shall a young man cleanse his way*. And as the Votary in my Text went *running to Christ* whilst he was *young*, so let *us* also go *running* to him, whilst we are able to *run apace*. And let us *kneel* (as He did) before our *Knees* are grown *stiff*. And having *kneeled* down to Christ, let us call him *Good Master*, with our Inquirer. And let the *Subject* of our *Inquiry* be only This; *What shall we do that we may be sav'd?* If *no man can enter into the Kingdom of Heaven, unless it be as a little Child*; what

2 Tim. 3. 15.

Psal. 119. 11.

what then ſhall *We do*, who are *ſtricken in years*, and have long ſince *outliv'd* our *little-childhood*, that *We* alſo may Inherit Æternal Life?

This is the *uſe* we are to make of the firſt Qualification of our Inquirer, and Theſe are the *Reaſons* on which it ſtands.

Next our *Rich* men muſt learn, from the *example* of this *Inquirer*, that the *greater* their *Riches* are, the *greater Neceſſity* lyes upon them to fly for *Sanctuary* to *Chriſt*. It being *as difficult* for a *Rich man* to *enter Heaven*, as for a *Camel* to find a *paſſage* through the *Eye* of a *Needle*. And ſo there is *need* that they *run* to *Chriſt*, that Chriſt may ſhew them the *Danger* of being Rich, and by his Counſel *defend* them *from* it. That he may teach them the Chriſtian Method, whereby they may ſafely *attain* to Riches, or how they may honeſtly *poſſeſs* them, or how they may uſefully *put them away*. How they may profitably be *rid* of thoſe pleaſant Enemies; *unlade* themſelves of ſuch heavy *thick Clay*, (as the Prophet calls it;) and *run* to *Chriſt* ſo much the *nimbler*, for being *light*; for

for being *emptied* and *disburden'd* of ſo much *white and red Earth.* How they may *reap* the greater *Harveſt*, by * *caſting their Bread upon the waters*; How they may *make themſelves Friends of the Mammon of Unrighteouſneſs*, and help to *ſave* themſelves by *That*, which helps to *damn* ſo many *others.* How they may *lay up a Treaſure in Heaven*, and *provide themſelves Bags which wax not old*, where the *Worm* of *Time* doth not *corrupt*, nor the *Thief* of Sequeſtration *break through and ſteal.* If there are any amongſt *our ſelves*, who have Riches in poſſeſſion, either *diſhoneſtly acquir'd*, or *uncharitably kept*; we ought to *ſtart away* from them, like a man who unaware hath chanced to *tread* upon a *Serpent*; and to *fling* them far enough from us, like the Emperour *Sigiſmund*; and to go *running after Chriſt* (like the *Rich Votary* in my Text,) ſaying, What ſhall *we* do who are men of *great Plenty*, and ſo are tempted *more ſtrongly* than others are, and therefore every day walk in *greater Jeopardy* of our *Lives*); *We* for whom it is *ſo hard* to enter into the Kingdom of Heaven, even as hard as for a *Camel* to enter through a *Needle's Eye*,)

* Eccleſ. 11. 1.

Eye,) what ſhall ſuch as *We* do, that *We* alſo may Inherit Æternal Life?

This is the *uſe* we are to make of the *ſecond* Qualification of our Inquirer, and This is chiefly the *reaſon* on which 'tis *built.*

Laſtly our *Great men* muſt learn, from the *Example* of This Inquirer, to lay their Greatneſs at *Chriſt*'s Feet, and to tread it under their *own.* Or (to expreſs it in the words of *the Son of Sirach*) *the greater he is, to humble himſelf ſo much the more,* Eccluſ. 3. 18. And the Reaſon *There* is, (though other reaſons are to be given,) *becauſe the Myſteries of God are only revealed unto the Meek,* (v. 19.) The *humble Soul* is God's *Temple,* if not his *Heaven* too. For what was ſaid heretofore by the Heathen Oracle in *Hierocles,*

Εὐσέβεσι δὲ βροτοῖς χάιρυμαι τόσσ' ὅσσοι Ὀλύμπῳ,

[*that God delights himſelf as much in a pious Soul, as to dwell between The Cherubim in Heaven it ſelf,*] may be evinced to be True from out the Oracles of *Jehovah*; who ſaith by the Mouth of his Prophet *Eſa,* that *the*

the man *upon* whom he delights to *look*, and *in* whom he is pleas'd to *dwell*, is *the man of a poor and a contrite Spirit*, who even *trembles at his word*. Isa. 66. 1, 2. And what said St. *Paul* to his *Corinthians*? *Ye see your Calling, Brethren, how that not many Wise men after the Flesh, not many Mighty, not many Noble men are called; But the foolish, and base, and despised things of the World, and the things which are not, are made choice of by God, to bring to naught things that are:* and that as for other, so for *This* reason also, *that no flesh may glory in His presence.* 1 Cor. 1. 26, 27, 29. This is That Nobleness indeed, wherewith the Nobleness of the World cannot be worthy to be compar'd, unless as the *Child*, or the *Parent* of it. For *Secular* Nobleness or Nobility, (consider'd simply, and in it self,) has ever been reckon'd to arise, from one or more of These *Three Grounds*. 'Tis either *merited* by Prudence, (Secular Wisdom, and Erudition,) or *purchased* by Wealth, or *earn'd* by Courage. I mean the *Courage* which is exerted in a generous defense of ones King and Country. But *He* is a man of the *Noblest* Courage, who is afraid of the *fewest* Things. Only afraid of

of an *impious Act*; or indeed afraid of *Nothing*, unleſs of *not fearing God*. The *vitious* Warrier or Dueller, who ſeems to breath nothing but Courage, (ſuch Courage as is common to the ſtout *Horſman* with his *Horſe*, when carrying *Thunder in his Throat*, he madly *ruſheth into the Battel*,) I ſay a man of ſuch an *Animal*, or Brutal Courage, who will rather be *Damn'd* than be *thought* a *Coward*, is yet, for all his brave Pretences, moſt *cowardly afraid* of Reproach, and Obloquie, and of Twenty other objects of *carnal Fear*. Whereas a man that fears *God*, fears *nothing elſe: fears not what man can do unto him*, (Pſal. 56. 11.) And He who does not fear God, is not a *Valiant*, but *ſtupid* Sinner. To meet with Nobleneſs indeed, we muſt not conſult the *Herald's* Book, unleſs we take along with it the Book of *The Acts of the Apoſtles*, (Chap. 17. verſ. 11.) where the *People of Beræa* are ſaid to be *Nobler* than thoſe of *Theſſalonica*, Not becauſe they were deſcended from greater Parents, nor becauſe they were advanced to greater Places, But becauſe with greater *readineſs* they *heard the Word of God preach't*; that is, becauſe they were *meek-*

er, and of more *Teachable Diſpoſitions*. That alone is *true Nobleneſs*, which is ſometimes The *Daughter*, and ſtill the *Mother* of Humility. That 'tis ſometimes the *Daughter*, is very evident: for 'Twas the *Lowlineſs of Mary* which made her the *Mother of our Lord*. And ſo when *Abigail* made *David* That winning Complement from the heart, of her being The humble *Handmaid to waſh the feet of the Servants of her Lord*, Her *Humility* did ſo *advance* her in *David*'s Mind, that he made her his *Queen*, if not his *Miſtreſs*. The King was ſo *captivated* and *charm'd* by the powerful *Magick* of ſo much *meekneſs*, as he could not have been more by any *Philtrum* to be imagin'd. Thence St. *Peter* thought fit to call it, *The Ornament of a meek and a quiet ſpirit*; as being That that does *dreſs* and *ſet off* a Beauty, more than any Recommendations of *Art*, or *Nature*.

Nor is True Nobleneſs more the *Daughter*, than 'tis the *Mother* of Humility. For as the *Lowlineſs of Mary* made her the *Mother of our Lord*, ſo ſhe was much the *more lowly* for That *Advancement*. And ſo *The Ruler* in the Goſpel, (who is ennobl'd by *Three* Evangeliſts,

vangeliſts, thô nam'd by *neither*,) the fuller he was of worldly *Greatneſs*, the more he ſaw it did concern him to make himſelf *little* before The Majeſty of *Chriſt*, from whom he was to ſeek for an *higher Birth* and *Extraction*; ſuch as by which he might have claim to an *Inheritance* of *Æternity*, which is not competent to any who is not of an immortal Race; nor can he be of ſuch a Race, unleſs by being firſt *Regenerate, and Born of God:* and to be qualified for *That*, he muſt humble himſelf *as a little Child*, apt to learn, and to obey, meekly ſubmitting unto the *Rod*, and even *kiſſing* the Hand that holds it. Look of what temper an earthly Father is wont to find his little Child, a Child that trembles at every *Threat*, and is eaſily kept in awe by an *angry Look*, of the very ſame Temper ought Himſelf alſo to be, in reſpect of *His* Father who is in Heaven.

But now, beſides the ſingle Reaſon which has been given by *Siracides*; There are other Reaſons aſſignable, why *the greater any man is, he is to humble himſelf the more.* He muſt be *humbler*, being a *Maſter*, than whilſt he was yet but his Maſter's *Man*. Still the low-

er, for being High. And becauſe to ſome Perſons This may ſeem an *harſh Paradox*, or at leaſt *an hard Saying*; I ſhall attempt to make it *eaſy* by Three Degrees.

Firſt 'tis obſervable in Hiſtorians and Moral Writers, that ſuch as are rais'd out of the Duſt are apt to prove the moſt ingrateful and cruel Tyrants. They commonly *take down* the ſtairs by which Themſelves were *taken up*; and, like a man *climbing* upon a *Ladder*, love to be *treading* under their *feet* the chiefeſt means of their Advancement. *Aſperius nihil eſt humili cum ſurgit ad altum.* The *Fire* out of the *Bramble* affects to devour the lofty *Cedar*. Thence it was that *Pauſanias* murder'd King *Philip*, to be *talk't* of. And 'twas *Phocas* his *Senſuality*, of a pitiful *common Souldier*, to ſet his foot upon the Neck of the Great Emperour *Mauritius*. So *Charles the Firſt* of Theſe Realms (of whom the World was not worthy) was not only ſent to Heaven by ſome of the vileſt of all his Subjects, But particularly by ſome Himſelf had rais'd out of the *Mire*. And if theſe things are ſo, that They are apteſt to be debauch't by their worldly Greatneſs, whoſe

whoſe *Greatneſs ſteams* out of a *Dunghill*; (as every man's does if he be traced far enough back,) it follows then that they have need of the greater Care, and muſt be ply'd with the ſtricter Caveats, *the Greater they are*, to *humble themſelves ſo much the more*, becauſe they are Then in the greateſt Danger. For the greater any one is, by ſo much the *greater* are his *Temptations*: and to be ſafe from That *Artillery*, he ſtands in need of being *armed* with greater *Meekneſs*. The more St. *Paul* was advanced by his *Abundance of Revelations*, the more he was *buffeted by Satan*, and by *Himſelf* too. For he did Therefore ὑπωπιάζειν, *beat his Body black and blue*, (as the word imports,) that, by Thoſe *profitable Severities*, He might *bring it into Subjection*. 1 Cor. 9. 27.

Again, the *Greater* any man is, the more Humility does *become* him. It ſits upon him ſo much the better, with the more lovelineſs, and congruity. It is not only the more his *Duty*, but *Honour* and *Ornament* to be humble. 'Tis a Vertue which ſhould flow from a Man of *Grandeur*, with ſuch a kind of *Peculiarity*, as *Munificence* ought to do from a man of *Wealth*. For He who is *flat upon the Ground*

Ground can no more prove that he is *humble*, than He who *lives upon Almes*, that he is *liberally-minded*. We know the *Taller* any man is, by ſo much the *lower* he has to *ſtoop*: whereas the *Lowlineſs* of a *Dwarf*, is not his Vertue, but *Stature* only. We need not go far to find an Inſtance; for go we whither we will, it will find out *us*. How many are there who do not *ſcorn* to beg their Bread from door to door, not becauſe they are *humble*, but *ſhameleſs* Creatures? who, were they honourable, and potent, would quickly ſhew themſelves *proud*, and *oppreſſive* too. Vices made almoſt *inviſible* in the *neceſſitous* ſort of men, not for want of a *Being*, but of competent *Materials*, to ſet them forth. The weaponleſs Serpent *Epidaurus*, though much more *harmleſs*, may yet be as *malitious* as any *other*; nor is't a *commendable Innocence*, which only proceeds from *a want* of *Teeth*. How many are there within our knowledge whoſe *Backs* are cloath'd in courſe *Ruſſet*, whilſt yet their *Bloody-minded Inſides* are lin'd with *Scarlet*? And when a perſon of ſuch a Frame ſhall be reduced by ſome Extremity, to beg an Halfpenny through

through a *Grate*, (which is wont to be ſaid of the Great General *Bellizarius*,) *That* is only his ταπείνωσις, not his ταπεινοφροσύνη, his *lowneſs* of *Fortune*, not his *lowlineſs* of *Mind*. It's true indeed, an *humiliation* may help *diſpoſe* him for an *Humility*, (juſt as any Sinners *Attrition* may lead the way to *Contrition*;) but ſure I am that the *Gymnoſophiſts*, who were tormented by *Antiochus*, were no whit the *meeker* for being *humbled*. They who think themſelves *humble*, becauſe they ſee themſelves *low*, (and not for any other more ſolid reaſon,) do not know their *own Hearts*; which are commonly ſo *hidden* from *human Eyes*, as hardly ever to be diſcern'd, till they are placed upon a *Mountain*: Let that Mountain be what it will, whether of Riches, or Renown, or of worldly Greatneſs. Almoſt *all* that were *ſick* came to Chriſt for a *Cure*; And (as *They* at leaſt thought) with good *devotion*. But in that they did not all return to *thank* him, they ſhew'd the *Principle* of their coming to have been nothing but their *Convenience*. Had the Votary in my Text been very *poor* and *contemptible*, had he been every body's Servant

vant by being in every body's Debt, or miſerably *haunted* with ſome *Diſeaſe*, he had not done a ſtrange Thing in *ſeeking Chriſt* upon his *Knees*; But that being extremely *Rich*, and a *Ruler* too, and in the Bravery of his Youth, he ſhould conſider Chriſt ſo *much*, and himſelf ſo *little*, This was an evidence of his *generous* and *noble Meekneſs*. And Therefore *the greater thou art, my ſon, leſſen thy ſelf ſo much the more.*

And do it for a Third Reaſon, which ought at leaſt to be as prevalent as Both the former. For the Greater any man is, the greater Accompt he is to give to his one Great Maſter which is in Heaven; that is, to a Maſter, with whom there is *not Reſpect of Perſons.* In *the Day when God ſhall judge the Secrets of men by Jeſus Chriſt*, He who now ſits in State and Juriſdiction upon the Bench, ſhall ſtand at God's juſt and impartial Bar. He ſhall be called to a Reck'ning, a dreadful Reck'ning, how his Talent of Authority has been employ'd, and what Good he has done with his Juriſdiction. What poor Orphans he has righted; what Widows Cauſes he has pleaded; what injur'd

jur'd *Innocence* he has protected; what Vertuous Perſons he has incouraged with Rewards; what vile Offenders he has diſcountenanced and puniſh't; what Great mens oppreſſions he has reſiſted; what Riſing Mutinies and Rebellions He has indeavoured to repreſs. For a man's Honour, and Authority, his Power, and Greatneſs, as well as Wealth, are things of which he muſt give *Accompt*. Thô for a *King* to be *accomptable* to any Tribunal upon Earth, implies indeed a *Contradiction*, yet *Kings Themſelves* do ſtand *accomptable* to *God*, even for their high Privilege of *unaccomptableneſs to Men*. And therefore the *Greater* any man is, he is to *humble* himſelf *the more*, and then (as it follows in the Text) *he will find favour of the Lord*.

This is the *uſe* we are to make of the *Third* Qualification of our Inquirer; and Theſe eſpecially are the *Reaſons* inducing to it.

But now the Caſe in my Text is one of the ſtrangeſt we ever heard of. For would we not think it exceeding ſtrange, if the chief Magiſtrate of a City (forgetting the *Mace*

that is born before him) ſhould run to meet the pooreſt Cottager, and throw himſelf down upon his *Knees* too, and lifting up his *trembling Hands*, ſhould intreat him ſo *humbly* as to call him *Maſter*, and ſo earneſtly intreat him as to call him *Good Maſter*? 'Tis true that *Chriſt* was no Cottager, becauſe according to his *Manhood* He was very much
Matth. 8. 20. *poorer*, as *having not where to lay his Head.* Yet the Man in my Text who had *Great Poſſeſſions*, and was *a Ruler*, in the pride and glory of his *Youth* too, did thus come *running* after *Chriſt*; and *kneeled down* to him, thô in the *Form of a Servant*; and call'd him *Maſter*, thô born of *Mary*, Spouſe to *Joſeph the Carpenter.* As if through That *Veil* of the *Carpenter's Son*, he had had an *Eye* of *Faith* to ſee *The Wiſdom of the Father*, The Son of That *Almighty Architect*, who indeed was The *Builder* of *All* the *World*, Heb. 11. 10. This Jewiſh Convert without a *Name* hath ſomewhat more ſtrange and more remarkable in his Converſion, than *The Jailour of Philippi* who was but *frighted* into his wits, and ſought for Salvation in that *Fright* only; and rather in the negative, than

than poſitive ſenſe of that word. For That which He ſought *directly*, was a Deliverance out of his Dangers; Not an *Inheritance of Æternity*, but only *an Eſcape from the Wrath to come*. So that the Quæriſt we are upon, is more Didactical than the former; as affording us many *more*, and more *Noble* Leſſons. Three whereof we have had already. And Three, if well minded, are enough for One Lecture; as, if ſlighted, they are too many. And therefore the Proſpect of Life Æternal, which is a very great Deep, (enough to exerciſe the freſheſt and the moſt vigorous of our Thoughts,) is the fitter to be reſerved for another Opportunity.

THE Excellent Nature OF THE INQUIRY.

MARK X. 17.

And when he was gone forth into the way, there came one Running, and kneeled to him, and asked him,
Good Maſter, what ſhall I do, that I may Inherit Æternal Life?

§ 1. HAving done with the *Perſon* who here *Inquires*, and *diſmiſs't* the Three *Leſſons* ariſing thence, together with the *Reaſons* on which thoſe Leſſons were chiefly Grounded; I am in order to proceed to the ſecond General obſervation, The excellent *Nature of his Inquiry*; which was not *carnal*

carnal and *temporal*, but wholly *ſpiritual* and *eternal*. He did not ask as an *ordinary Youth*, what he ſhould do that he might *compaſs* the greateſt meaſure of *Senſuality*? nor as an *ordinary Worldling* or man of *Wealth*, what he ſhould do that he might *purchaſe* the greateſt *Treaſure* of Gold and Silver? nor as an *ordinary Ruler*, what he ſhould do that he might *climb* to the higheſt *Honour* upon *Earth*? But caſting *Theſe Things* as it were behind his Back, or treading them down under his Feet, he was intent upon Inquiring, as no *ordinary Chriſtian*, (even before *Chriſtianity* had got its *Name*,) *what he ſhould do to get an intereſt and ſhare in Heaven*? How much ſoever he did abound in the things that *are ſeen*, which are *temporal*; He wholly directed his *Ambition* to the things that are *not ſeen*, which are *Eternal*. As the *faſter* he *ran* to ſalute his Maſter, by ſo much the *better* he was in *Breath*; ſo the *Lower* he kneeled *down*, he lifted his *Thoughts* ſo much the *Higher*. Being mounted on the *wings* of an *holy Zeal*, His *Soul* had *now* taken a *nobler Flight*, than to *Pearch* upon any thing on *this ſide Heaven*. As if he had loſt the conſideration of all his

Secular

Secular Concernments, ſuch as *Houſes* and *Lands*, *Goods* and *good Name*, *Wife* and *Children*, if he had any, and other things here below, All the ſubject of his *Inquiry* was, *what* he ſhould *do* that he might be *ſav'd*? not only *ſaved* in the *negative*, but in the *poſitive* ſenſe of that word. Not only *ſo* as to be *reſcued* from a *Bottomleſs Lake of Fire and Brimſtone*; But alſo *ſo* as to be *drown'd* or *ſwallowed up*, in a *Boundleſs Ocean* of *Bliſs* and *Glory*. Nothing would *ſatisfie* him but *Life*; and no *other* Life than one *Eternal*. [Good Maſter, what ſhall I do, that I may Inherit *Eternal Life*?]

§ 2. From *him* therefore let us learn, how to *regulate* our *Ambitions*, and where to *faſten* our wild *Deſires*. We ought to *tread* upon the Glories of ſuch a World as *This* is, (which beſides that 'tis a *periſhing* and *fading* World, is alſo the *Inſtrument* of *Satan* whereby to betray us to our *Deſtruction*,) and level the *Gaſpings* of our *Souls* at Things *Inviſible* and *Future*, Things expreſſed to us in Scripture, by *a City having Foundations*, Heb. 11. 10. and by *a Kingdom which cannot be moved*, Heb. 12. 28. and here in this Text, by *Æternal*

nal Life. Φρονεῖτε τὰ ἄνω was St. *Paul's* Precept to his *Coloſſians*, *Set and ſettle your affections on things above*; And that for this Reaſon, becauſe your *Chriſt is there ſitting at the right hand of God.* Set them not upon the *Earth*, For *Jeſus Chriſt is not here*, but is long ſince *Riſen*, (as the Angel once ſaid to his weak Diſciples.) And *if we are riſen together with Chriſt*, let's make it appear that *we* are Riſen, by our *ſeeking thoſe things that are above.* Since we were born out of due time to injoy the *wiſh* of St. *Auſtin*, by *ſeeing our Saviour in the Fleſh*; let us look for him where he *is*, and at leaſt behold him in the *Spirit.* Since (I ſay) we were not *living* when Chriſt was Converſant upon *Earth*, Let us *redeem* the whole Time by a *Ghoſtly Converſation* with Chriſt in *Heaven.* He who deſires in Curioſity to ſee the *Pope*, or the *King of Spain*, and all the Rarities to be met with throughout *their Countries*, will inquire (as he is going) which is the *ready way thither*; and (Information being given) will be ſure to take the way which leads to *Italy*, or *Caſtile*; not that which will carry him either to *Muſcovy*, or *Poland.* After the very ſame manner, but with

Coloſſ. 3.1,2.

with a greater force of reaſon, if we deſire either in *kindneſs*, or in a *Religious Curioſity*, to have a ſight of the *New Jeruſalem, præpared as a Bride adorned for her Husband*, of which we hear ſuch ſtrange things from the *Traunce* and *Rapture* of St. *Paul*, as well as from St. *John* in his *Revelations*, where for want of a better and a more lively way of Compariſon, he is contented to expreſs that *holy City* by things ſo *cheap* and ſo *homely*, as *Gold*, and *Cryſtal*, and *Pearl*, and *Saphir*, and *Emerald*, *Chalcedony* and *Jaſpar*, *Sardonyx* and *Chryſolite*, *Sardius* and *Topaz*, *Amethyſt* and *Jacinth*, A River of *Life* and *Immortality*, planted round and beſet with Trees of *Health* as well as *Pleaſure*, and ſhin'd upon by the Luſtre (not of ſuch obſcure things as *Sun and Moon*, but) of *God and the Lamb*, (in compariſon with whom the *Sun and Moon* are nothing more, than as a Couple of *Black Spots* in the *Face* of *Heaven*,) which though the *Richeſt hypotypoſis* St. *John* could make of *his Viſion*, and exceedingly *beyond* the goodlieſt Things that are viſible in the beautifulleſt parts of the *neather world*, are yet incomparably *ſhort* of that *New Jeru-*

Rev. 21. 2.

Quàm gloriosa dicta ſunt de te Civitas Dei! Pſal. 87. 3. *De Quâ quid dixerit S.* Bernardus, *videre eſt in ipſius* libro de Animâ, c. 4. p. 1053. Rev. 21. 18, 19, 20, &c.

Rev. 22. 1, 2, 17.

ſalem which is *above*; If we long to be fulfilling our *double Heat* and *Curioſity*, the one proceeding from our *Youthfulneſs*, and the other from our *Devotion*, by an immediate converſation with *Adam* and *Eve*, and *righteous Abel*, in a *pleaſanter Paradiſe* than that of *Eden*; by keeping Company with *Noah*, in a *ſafer Ark*; with *Caleb* and *Joſhua*, in a *better Canaan*; with *David* and *Samuel*, in a *diviner Sion*, than that wherein *they* delighted whilſt they were *ſojourning* here *below*; If we deſire to ſee *Lazarus* in *Abraham's Boſom*, or in what kind of *Robes* of *Bliſs* and *Glory* that noble *Army of Martyrs* is now *apparell'd*, of whom *the world was not worthy*, when they wander'd about in *Sheep-Skins* and *Goat-Skins*, in *Dens* and *Deſarts*, being *deſtitute*, *afflicted*, *tormented*, not becauſe they could not *reach*, but would not *accept* of a Deliverance, to the end they might obtain by ſo much *a better Reſurrection*: Or if we deſire to be *recovering* what we ſo many years have *loſt*, our *dear deceaſed Friends* and *Parents*, or would converſe with thoſe *Children*, and *Children's Children*, which (by a Succeſſion of Generations) will deſcend from our Bodies

Bodies when we ſhall be *gather'd to our Fathers*; If we do long to be acquainted with thoſe *obliging* and *friendly Spirits*, whom we deſervedly revere as our *Guardian Angels*, (to whom the Cuſtody and Conduct of our particular Perſons is peculiarly committed by God Almighty;) and would receive *their* meanings whilſt we communicate our *own*; not by *Language*, but *Intuition*, without the deceitful and poor *Aſſiſtance* of ſuch *articulate* and *ſucceſſive* Diſcourſe as *Ours*; Or if we would be able to *read all Hearts* without the *detecting of any Secrets*, becauſe in a place not to be habited by *Shame*, or *Envy*, or *private Intereſt*; If we think it a fine thing to have the *wings* of a *Cherub* (not only of a *Dove*, which was the ſubject of *David*'s wiſh) and to be mounted by thoſe wings to ſuch an exalted kind of *Zenith*, or *height of Bliſs*, as ſhall lift up our Souls above our glorified Bodies; whence looking down upon the *Sun*, as a thing exceedingly *below* us, we ſhall diſcern the very Epicycle, by which he moves ſlowly from Weſt to Eaſt, even whilſt he moves ſwiftly from Eaſt to Weſt, and comprehend all *Truths*, without the *Mother-*

hood, and *Pregnancy* of ſuch a *dull* thing as *Time*, (which yet is the *ſwifteſt-wing'd Flyer* on this ſide Heaven,) by graſping *all* things at *once*, not *one* thing *firſt*, and then *another*: In a word (not to be endleſs in this beginning of my Diſcourſe) if we inwardly do pant and even gaſp after a Day, when fulfilling at once the *Appetites* of *Grace* and *good Nature*, we ſhall be able to *conceive*, and *hear*, and *ſee*, what *neither Eye hath ſeen, nor Ear heard, nor hath ever enter'd into the Heart of man to conceive*; when we ſhall not only *ſee*, but *taſt* of Bliſs; nor only *taſt*, but be *filled* with it; nor only *fill'd*, but *overflown*; nor only *overflown*, but *ſwallow'd up* too; when we ſhall drink, and drink *deep* of the Waters of Joy, and of ſuch *pure Joy*, as ſhall not be *ming'd* with any *Drop* either of *Sorrow*, or *Interruption*; when we ſhall be as 'twere *inebriated with the plenteouſneſs of God's houſe* (as the Pſalmiſt in his Rapture was bold to ſpeak) by drinking of it *as out of a River*; Or (to expreſs it in plainer Terms) when our *Glory* ſhall be greater than the greateſt *Ambition* of our *Deſires*, and our *Joys* far more than our *hearts* can *hold*; when we ſhall be *giddy* (as 'twere)

De Animarum Inebriatione, vid. S. Bernard. de Deo Dilig. p. 953. 958. & ſuper Cant. Serm. 54. p. 728. & Gillebertum ſuper Cant. Serm. 41. p. 1897.

רָוָיוֹן Pſal. 36. 8. Μεθυσθήσονται ἀπὸ πίονος οἴκου σου. LXX Interpretes. Inebriabuntur *ab ubertate Domus tuæ.* Vulg. Lat. *— è pinguedine Domus tuæ.* Verſio Interlin. Inebriabuntur *quaſi — pinguedine Benedictionis Domus tuæ.* Chald. Paraph.

'twere) with *happineſs*, and *drown'd* in *pleaſures*; ſhall have *Raptures*, and *Tranſports*, and *Exiliencies* of *Spirit*, more than *David* himſelf in his ſacred *Ecſtaſie*, by which was drawn from him that *ſtrange expreſſion*; And very much greater than that of *Eſa*, when being caſt into a *Traunce*, he did *preſentiate* to himſelf the laſt and general Reſurrection, with an [*Awake and ſing ye that dwell in the Duſt*;] when we whoſe *Heads* do now *ake* in comprehending and graſping the *ſhalloweſt* things, ſhall happily *looſe* all our *Doubtings* into the cleareſt *Demonſtration*, our *Conjectures* into *Aſſurance*, our *Expectations* into *Injoyment*, and *Faith* it ſelf into *Experience*; when the *three Triads* of holy *Orders* which make up the *Hierarchy* of *Heaven*, of which it is ſaid by the Prophet *Daniel*, *A fiery ſtream iſſued out, and came forth from before him, Thouſand Thouſands miniſtred unto him, ten Thouſand times ten Thouſand ſtood before him*, (*Dan.*7.10.) ſhall *open* thoſe *Books whereout the Dead are to be judged* (Rev. 20.12.) And when with them the holy *Elders*, *caſting their Crowns before the Throne of him that liveth for ever and ever*, (Rev. 4.10.) ſhall all *ſalute* us, and bid us *welcome* into

Iſa. 26. 19.

into the Raviſhing Converſe of thoſe *Glorious Courtiers*; when that *Life*, and that *Eternity*, which in my Text are inquired after, ſhall not only preſent themſelves with their Retinue and Attendants unto the Faculties of our *Souls*, but ſhall withal take up their Lodgings in our *glorified Bodies*: If, I ſay, we are deſirous to injoy a great deal more than we are here ever able to *ask* or *think*, even all that we *can*, and that we *cannot* imagin; And would meet with *all That* in the very *Life*, whereof the Word of God hath given us but a very *faint Picture*: Then whilſt *others*, like *Martha*, are *buſying themſelves about many things*, let *us* apply our ſelves (with *Mary*) to the *one thing that is needful*: Let us make it the very *Centre* of all our *Projects* and *Deſigns*: Let our *Studies* and *Diſputes*, our *Aims* and *Ambitions*, our *Controverſies* and *Queſtions* end all in *This*, [*Which is the way to the New Jeruſalem? And what ſhall we do to be walking in it? Which is the way to eſcape a Hell? And what muſt we do to obtain a Heaven?*] For this is certainly the *Scope* of the young man's Inquiry we have in hand, *What ſhall I do, that I may Inherit Æternal Life?*

§. 3. All

§. 3. All the *Kingdoms* of the *Earth* can neither *ſatisfie*, nor *juſtifie* all our *Appetites* and *Deſires*. But the *Kingdom* of *Heaven* (expreſſed here by *eternal life*) will be ſure to do *Both*. For if we are *Covetous*, Here are *Riches* to make it *lawful*. If we are *Amorous*, Here is *Beauty* to make it *Vertuous*. If we are *Ambitious*, Here is *Glory* to make it *Good*. For we muſt know that our *Affections* receive their *Guilt*, or *Vitioſity*, not from their *ſtrength*, but from their *blindneſs*, when they are either *double-ſighted*, and look *aſquint*; or elſe are *ſhort-ſighted*, and cannot ſee *a far off*; they embrace thoſe things for *fair* or *pleaſant*, which (like *Ixion*'s watery *Juno*) do only *mock* them with their *Injoyment*. Whereas were our Affections ſo *Eagle-ſighted*, as to ſee *through the Creatures*, diſcerning *Happineſs* in its *Hypoſtaſis*, and flying at it where it is, our *only fault* would then be *This*, That our *Ambition* is too *low*, and our *Avarice* too little, and that we are not *Amorous enough*. For they are *poor-ſpirited* perſons, of *thick Heads* and *narrow Hearts*, whoſe thoughts are *groveling* upon the *Creature*, and aſpiring to nothing but what is *Finite*,

Finite. It is an *impotent* Ambition, a *feeble* Avarice, and a very *flat* Love, which makes a *ſtoop* at ſuch *low* Trifles, as *Crowns* and *Kingdoms* here on *Earth.* He alone is of a *Noble* and *erected* mind, who can ſay, and ſay *heartily*, (with *Chriſt* to *Pilate*,) *his Kingdom is not of this World.* Alas the *Kingdoms* here *Below* are leſs than *Graſs-Hoppers*, to the very leaſt *Manſion* in the *Kingdom* of *Heaven.* Nor are they *genuine*, but *degenerate* and *baſtard* Eagles, which will greedily *catch* at ſuch little *Flies.* The Soul of man was created for the higheſt *Purpoſes* and *Ends.* And therefore we may not only be *lawfully*, but even *dutifully ambitious*, provided our *Ambitions* are *great enough*, and every whit as *high* as our Soul's *Extraction*: we are not only *permitted*, but even *obliged* to be *Covetous*, upon condition that it be but of *ſolid Riches*, which are not liable to *Plunder*, or to *impairment.* We ought in *Conſcience* to be *inamour'd*, if it be of *real* Beauty, and not of that which depends upon *human Fanſie*; not of *handſome Dirt*, or *well-complexion'd Clay*; not of Beauty ſo call'd, whoſe Foundation is in the Dirt, which ſaith to Corruption, Thou art my Father,

Father, and to the Worm, Thou art my Mother. But if we chooſe a *right object*, like the *Spouſe in the Canticles*, we ſhall never be ſo *well*, as when (with that Spouſe) *ſick of Love*. For our Bowels ought to *yern* after the *Bridegroom* of our *Souls*; we ought to *pant* after *Goodneſs*, and (in the phraſe of *Eſpenſæus*) to * *languiſh* after him who is the *Fountain* of that Goodneſs, and ſo to *thirſt* after that *Fountain*, as never to be *ſatisfied* 'till *ſwallow'd* up. In this one ſenſe the Italian Proverb is to be verified, *Bello fin fà chi ben amando muore. He makes a good end that dyes a Lover*; to wit a *Lover* of *Him*, who is *the great Lover of Souls*. We ſhould not *vouchſafe* to love *our ſelves*, unleſs becauſe we love *Him*, or becauſe *he* loves us, the only *meaſure* of *loving whom* is to *love* him *without meaſure*.

§ 4. Seeing therefore we have met with an eaſy way, whereby to *bridle* a Paſſion, and at the ſame time to let it *looſe*; how at once we may *abjure*, and yet *injoy* our Senſuality; or (to ſpeak more exactly,) how 'tis the Duty of a Chriſtian, not to evacuate, not to invalidate, not to extenuate his Af-

* *Inter Amoris divini Fructus*, liquefactio, & languor *enumerantur*. *Vide* Claud. Eſpenſæum de triplici languore. c. 1. p. 976. *Etiam* Franco. Abbat. Affligenienſem *Tom.* 2. de Gratiâ Dei. *De Amore quo piæ Animæ Deum proſequuntur, vide* Plotin. Enn. 1. l. 6. p. 56.

fections, but only to *regulate* and to *direct* them, to place them *there* where *true Injoyment* is to be found; let no man ſay within himſelf, what ſhall I do to get a *Fortune*, to raiſe a *Family*, to erect a Temple unto *Fame?* what ſhall I do to be a man of this World of ſome *Authority* and *Power*, able to *miſchief* or to *oblige*, to *beat* down mine *Enemies*, and *raiſe* my *Friends?* what ſhall I do to be a man of great Knowledge, a famous *Chymiſt*, an exact *Mathematician*, a remarkable *Lawyer*, or an eminent *Divine?* (for the beſt of Theſe Inquiries has ſomething in it of Carnality;) But let every man ſay within Himſelf, [what ſhall I do to get an Intereſt in Jeſus Chriſt? and to be ſure I am a *Member*, not only of his *Viſible*, but of his *Myſtical Body?* what ſhall I do for a Demonſtration, that my *Faith* is truly *ſuch* as does *work by Love?* and that it does work by *ſuch* a Love, as does bring forth *obedience* to the Commandments of Chriſt? And *ſuch* a kind of obedience, as *Chriſt* will graciouſly *accept?* what ſhall I do that I may *repent?* and repent in *ſuch a manner*, as to *bring forth fruits meet for Repentance?* what ſhall

ſhall I do to ſee the *ſecrets* of my *Heart?* and to know by ſome *Token* which will not fail me, whether the *Good* which I *do* is *well enough done?* (I mean well enough *to deſerve Acceptance.*) What ſhall I do whereby to *work out mine own Salvation*, and yet for all that to *ſerve my God without fear all the days of my life?* what ſhall I do whereby to *make my Election ſure*, and to make my ſelf ſure of my Election, ſo as to be able to ſay in Truth with St. *Paul*, *Henceforth is laid up for me a Crown of Righteouſneſs?* what ſhall I *do*, or what ſhall I *not do*, or what ſhall I *ſuffer* either for *doing* or *not doing*, that by *diſtreſs*, or *perſecution*, by *nakedneſs*, or *famin*, by *peril*, or *ſword*, by *baniſhment*, or *bonds*, by *ſickneſs*, or *death*, by any means whatſoever, (however *troubleſom*, or *coſtly*, or any way *terrible* to the *Fleſh*,) I may but finally *inherit eternal Life?*

§ 5. But now how *little* there is to be found of real and ſolid *Chriſtianity*, even in that part of *Chriſtendom* where *Chriſt* and his *Goſpel* are always *preach't*, (leaſt of all amongſt *Them* who are the great *Monopolizers* of *Life Æternal*,) 'twill not be difficult to gueſs by

the ſolemn Theme of their Inquiries, *what ſhall we eat?* and *what ſhall we drink?* and *wherewithal ſhall we be cloath'd?* which ſhews the *Zeal* and the *Devotion* wherewith they *Sacrifice* to the *Fleſh*. And therefore well ſaid our Saviour (to ſhew the *Religion* ſuch men are of) *After all theſe things do the Gentiles ſeek*, (Matth. 6. 25) Thereby intimating unto us, That *Chriſtians* muſt ſeek for *diviner* things, than ſuch as *periſh in the uſing*; for in the *ſeeking* of ſuch as *theſe*, they do not differ from the *Gentiles who know not God*. And yet if we look upon thoſe *Profeſſors* who do pretend to an *Incloſure* of all the *good things* in *Heaven*, we may obſerve them ſtill *incloſing* as many *good things* as they can on *Earth* too. It is enough for poor *Lazarus*, to have his *Good things hereafter*; And enough for Rich *Dives*, to have his proportion of *Good things here*; But the good men I ſpeak of will needs be *happier* than *Lazarus*, and yet much *richer* than *Dives* too. They will have their *good things*, as well in *this*, as *another* World. All the ſubject of their Inquiry, is not how to be *better* than other men, in *Acts* of *Juſtice*, and *Works* of *Mercy*,

Mercy, But how to be *greater* and more *regarded*, which is *call'd* a being *better* in point of *Quality*, and *Degree*. And after theſe very things *do the Gentiles ſeek*; They of *Java* and the *Molucco's*, They of *Tartary*, and *China*; whether as *greedily* as Chriſtians, I cannot tell. But our Saviour ſpake only of *Food* and *Rayment*, as of things which the *Gentiles* are wont to *ſeek*. And well it were for *Real* Chriſtians, if *Nominal* Chriſtians would ſeek *no more*. If *Food* and *Rayment* would ſerve the turn, Chriſtians *then* (like *other Creatures*) might quietly live by one another. But it ſeems they have no more than the *Name* of *Chriſtians*, who chiefly *ſeek* (with the *Gentiles*) the *low concernments* of the *Fleſh*. For as many as are *Chriſtians* in very *good earneſt*, will beſtow themſelves *in ſeeking the Kingdom of God, and the Righteouſneſs thereof*, ſuppoſing ſuch things as *Theſe will be added to the reſt as a good Appendix*. *Man not living by Bread alone*, as our Saviour ſaid to Satan, but by *bread* as it is *bleſſed* by the *good Word of God*. Nor indeed is he worthy to live by *Bread*, who is not able to live *without* it; who is not able to *ſubſiſt*.

upon

upon *better things.* When we reckon *Food* and *Rayment* among the *Neceſſaries* of *Life*, (which we do with good reaſon) we only ſpeak of ſuch a *painful* and *dying life*, as is not worthy our *caring for*, unleſs in order to *life Æternal.* And for the nouriſhing of *That*, the very *famiſhing* of the *Body* may paſs for ★ *food* unto the *Soul.* From all which together it ſeems to follow, That they who *arrogate* to themſelves, not only the greateſt both *Faith* and *Hope*, but the perfecteſt *Aſſurance* of *life Æternal*, do prove themſelves (*unaware*) the greateſt *Infidels* in the World; whilſt neglecting the grand *Inquiry* they ought to make after *Heaven*, they let the *Tide* of their Affections *run out* wholly upon the *Earth.* For did they really look for a *Day of Judgment*, as much as they do for an *Hour of Death*, they would as certainly provide againſt the *one*, as commonly they do againſt the *other.* They would take as much Care to be *juſt*, and *honeſt*, as univerſally they do to be *rich* or *healthful.* And make as much of their *Souls* by *Mortification* and *Self-denial*, as now they do of their *Bodies* by a plentiful Injoyment of *Creature-Comforts.*

★ *Jejunium animæ Alimentum eſt, leves ei Pennas producens.* Bernard.

Comforts. 'Tis true indeed; *Life Æternal* is a thing which is quickly *talk't of*; nor are there any ſo *uncivil*, as not to afford it a *friendly mention.* It is no hard thing to be *another* mans flatterer, much leſs is it difficult to be ones *own.* To be *ſecure* and *præſumptuous*, is *cheap*, and *eaſy.* Yea, 'tis *pleaſant* to fleſh and blood, to be carnally ſet free from that *fear and trembling*, wherewith a man is to *work out his own Salvation.* Thence it is that we abound with ſuch an Herd of *Fiduciaries* and *Soliſidians*; who having perſuaded themſelves to *fancy*, that *Life Eternal* is a thing which cannot poſſibly *eſcape* them, and that *all the next world* is *irreſiſtibly* their *own*; They think they have nothing to do in *This*, but to make a *Trial*, whether it hath not been *decreed*, that *all* ſhall be *theirs* that they can *get*; and whether it hath not been *decreed*, that they ſhall *get all* they *try* for; and whether it hath not been *decreed*, that they ſhall *try* to *get All.* When men are ſeaſon'd with *ſuch* a *Principle*, they cannot think it concerns them *to give all Diligence*, for the *making* of their *Calling and Election ſure*, by *ceaſing to do evil*, and by *learning to do* 2 Pet. 1. 5, 6, 7.

do well; or *by adding to Faith, Vertue*, and *one* Vertue unto *another*. But ſuppoſing their *Election* ſo *ſure already*, as to be paſs't the *poſſibility* of being *miſs't*; It is *natural* for them to give all diligence, to make themſelves *ſure of ſomewhat elſe*. For (let them *ſay* what they *will*, and let them *think* what they pleaſe, and let them do what they can,) they cannot poſſibly give *diligence* to *ſeek* a thing in their *poſſeſſion*, or to *ſecure* what they *believe* it is *impoſſible* for them to *loſe*. No man living will light a *Candle*, to look about for thoſe *Eyes* which he believes are in his *Head*; nor will he ſearch after his *head*, which is (he doubts not) upon his *ſhoulders*. Our Saviour's two Parables of the *loſt Sheep* and the *loſt Groat*, cannot but ſeem an arrant *Jargon* unto a man of ſuch Principles as now I ſpeak of. For will He ſend about the *Country*, to *find* a *Sheep* which is in his *Fold*? or *ſweep the Houſe* for a *Groat* which he præſumes is in his *Pocket*? No, being poyſon'd with an opinion, that he was *juſtified from Eternity*, and hath *Grace irreſiſtible*, and therefore cannot fall *totally*, much leſs *finally* from Grace; he will eſteem it a thing *impertinent*

nent for a man of his Talents, to be ſo *anxious* as to *Inquire*, what Good things *he* ought to do, *that he may inherit Eternal Life.*

§ 6. The great unhappineſs of it is, (what I am ſorry I have reaſon to believe I ſay truly,) That there are few Congregations, wherein there are not ſuch *Profeſſors* as now I ſpeak of; who as long as *fermented* with ſuch a *Leven*, cannot poſſibly be profited by all our Preaching. And therefore *They* (above others) muſt be inform'd, That by the Nature of our *Inquiries*, we ought to *try* (as by a *Touchſtone*) of what ſort we are; whether *Silver*, or *Alchymy*; whether *true* and *ſolid Gold*, or but poliſhed *Iron* with double *Gilt*. By this we may explore, from whence we *came*, and whither 'tis that we are *going*; of whom we *are*, and whom we are for. For that Saying of our Saviour, *Matth.* 24. 28. which hiſtorically refers to the *Roman Army*, *Whereſoever the Carkaſs is, there the Eagles will be gathered together*; muſt needs be applicable and true in This ſenſe alſo, which is our Saviour's own Senſe, *Luke* 12. 34. *Where your Treaſure is, there your Heart will be*

also. From whence it follows unavoidably, That if we are men of *another world*, and have our *Treasure* laid up in *Heaven*; we shall behave our selves as *Pilgrims* and perfect *Sojourners* here on *Earth*. We shall be commonly looking *Upwards*, with our *Backs* upon *Egypt*, and our *Faces* towards *Canaan*. Our *Souls* will be athirst for God, (*Psal.* 42. 1, 2, 3.) our *Hearts* will pant after Eternity, as the *Hart panteth after the Water-Brooks*; crying out with holy *David* in an Exiliency of Spirit, *O when shall we appear before the Presence of God?* How low soever both our *Bodies* and *Fortunes* are, our *Conversation* will be *above*. Ἡμῶν τὸ πολίτευμα, &c. we shall behave our selves as men who are *free of God's City*. Our *Hearts* will evermore be *There*, unless our *Treasure* is *somewhere else*. If the *Kingdom of Heaven* is *that Pearl of great Price*, to which our Lord in his *Parable* thought fit to *liken* it, And if we are those *Merchants* that *traffick* for it, we cannot choose but be *busy* in our *Inquiries* after the *Price*; still resolving upon the *Purchase* at any *Rate* that can be *ask't*; and ever asking what we shall *give*, or (as here) *what*

Phil. 3. 20.

we

we ſhall do, that we may any ways *inherit Eternal Life.* So it follows again on the other ſide, That if we are commonly looking *downwards*, and behave our ſelves *here* as men *at home*, as if we did not intend any *farther Journey*; If the Burden of our Inquiries is ſuch as This, [What ſhall we do *to live long upon the Earth, and not ſee the Grave?* or what ſhall we do *to eſcape going to Heaven*, 'till ſuch time as we are *paſs't* the pleaſant *Injoyments* of the *Earth?* how ſhall we *put* the *evil Day afar off?* how ſhall we be *ſaved* without *Repentance*, or *repent* without *Amendment*, or *amend* no more than will *ſerve our turn?* what ſhall we do to be *good enough*, and yet *no better* than needs we *muſt?* what ſhall we do *to ſerve two Maſters*, and reconcile the two Kingdoms of *God* and *Mammon?* and ſo confute what is ſaid by our bleſſed Saviour in the Sixteenth of St. *Luke?* what for a Religion wherein to live with moſt pleaſure, and one to dye in with greateſt ſafety? what ſhall we do to live the *Life* of the *ſenſualſt Epicure*, and yet at laſt dye the *Death* of the *ſtricteſt Saint?*] If, I ſay, our *Affections* are *clinging* thus unto the *Earth*,

It is an absolute Demonstration that all our *Treasure* is here *below*, and that we are men of the *present world*, in whom the *God of this world hath blinded the minds*; For our Saviour's famous Rule is at once of universal and endless Truth, *Wheresoever the Carkass is, there the Eagles will be gathered together*; wheresoever our *Treasure* is, there our *Hearts* will be also. And whither our *Hearts* are gone *before*, (the Case is evident and clear) our *Tongues* and our *Actions* will follow *after*.

§ 7. Now since these are the Inquiries of several *Seekers*; to wit of *Them* who do *affect* to dwell *here*, and of them that *look out* for a *better Country*, that is an heavenly; And since we may judge by their Inquiries, to which kind of *Master* they do belong, to *God*, or *Mammon*; 'Tis plain the *Lesson* or the *Use* we are to take from it is This, that when we find our selves beset with a *twofold evil*, the one of *Sin*, and the other of *Affliction*, (in so much as we know not which way to turn, there being on the *right* hand a *fear* of *Beggery* or *Disgrace*, and on the left hand a *fear* of *Hell*,) when (I say) we are reduced

duced to ſuch an hard pinch of our Affairs, we muſt not carnally caſt about, and tacitly ſay within our ſelves, [what ſhall we do to keep our *Livelyhoods?* or what ſhall we do to hold faſt our *Lives?*] But what ſhall we do to keep a *good Conſcience*, and to hold faſt our *Integrity?* And ſince 'tis nobler to be *led* by the *hope* of a *Reward*, than to be *frighted* into our Duties, by the *fear* of being *puniſh'd* if we *neglect* them; let us not ask, like the Children of *Hagar*, (in the *ſpirit* of *Bondage* which is unto *fear*,) what ſhall we do, that we may *not* inherit a *Death Æternal*; But as the Children of *Sarah*, (in the *ſpirit* of *Adoption* which is unto *hope*,) what *ſhall we do, that we may* inherit *Æternal Life?*

Which Life being *hid with Chriſt in God*, (as St. *Paul* ſpeaks to the *Coloſſians*,) for God's ſake whither ſhould we go, either to *ſeek* it when it is *abſent*, or to *find* it when it is *hid*, or to *ſecure* it when it is *found*, unleſs to *Him who hath the words of Eternal Life?* that is, the words which are the *means* by which alone we may *attain* to Eternal Life. The words which *teach* us how to *know* it, the words

Coloſſ. 3. 3.

John 6. 68.

words which *tell* us where to *ſeek* it, the words which *ſhew* us how to *find* it, the words which afford us thoſe *Rules* and *Precepts*, by our conformity unto which we cannot but *take it into poſſeſſion?* There is no other *Name* to make us *Inheritors* of *Eternity*, *but only the Name of our Lord Jeſus Chriſt*, Acts 4.12. And conſidering what is ſaid by our bleſſed Saviour, That *This* (and this only) *is Life Eternal, to know the only true God*, [with a *practical* knowledge] *and Jeſus Chriſt whom he hath ſent*, (John 17. 2.) we ſhould religiouſly reſolve, *not* to *know* any thing elſe. Not (I mean) in *compariſon of Jeſus Chriſt and him crucified*; nor yet to any other *end*, than to *ſerve* and *aſſiſt* us in that *one knowledge*. Look what *carking* and *caring* any *Covetous* man uſeth to get his *wealth*; look what *induſtry* and *labour* an *Ambitious* man uſeth to get his *Honour*; look what *vigilance* and *ſolicitude* any *Amorous* man uſeth to get his *Idol*; the ſame *ſolicitude* and *diligence* is each *Religious* man to uſe, for the getting of an Intereſt in *Jeſus Chriſt*.

Which gives me a paſſage from the *ſecond* to

to the *third Observable* I proposed; from the *Nature* and *Quality* of the young man's *Inquiry*, to the *condition* of the *Oracle inquired of*. As he sought for nothing less than *Eternal Life*, so did he seek it from *Him alone*, who is the *way* to that Life, and the *Life it self*.

He did not go to take Advice from the *Witch of Endor*; (for the *madness* of *Saul* had made him *wiser*, or more at least in his wits, than to knock at *Hell-door* for the way to *Heaven*;) Nor did he ask of *Apollo Pythius*, or go to *Jupiter Ammon* to be inform'd about the way to *Eternal Life*; (for all the *Oracles* of the *Heathen* were put to *silence* by our *Messias*, (as *Plutarch* and others of their own great Writers have well observ'd) and should they *speak* never so *loudly*, he very well knew they *could not reach* him;) Nor did he go to *Aaron's Ephod*, to ask the *Urim and Thummim* about the means of his Salvation; (for he knew that *That Oracle* was now grown *Dimm*, and that in case it had been *legible*, it could not *help* him;) Nor did he betake himself to *Moses*, the *Jewish Law-giver*, much

much leſs to the *Scribes*, the learned *Interpreters* of the *Law*; (for he found Myſterious *Moſes* had ſtill a *Veil* upon his *Face*, which the *Scribes and Phariſees* were not able to *Remove*;) much *leſs* durſt he go to the *Law it ſelf* for a Relief; there being nothing more
Rom. 4. 15. plain, than that *the Law worketh wrath*! Thoſe *Tables* of *Stone* are as the *Hones* or the *Grindſtones*, at which the *Sting* of *Death* is *whetted*, and made more *ſharp*. For as the *ſting of Death is Sin, ſo the ſtrength of Sin is the Law*, (1 Cor. 15. 56.) The *Law* does thunder out a *Curſe*, as well as a Rigid *Obligation*, (the one from Mount *Ebal*, as well as the other from Mount *Sinai*,) upon *every* Soul of man who ſhall but fail in the *leaſt Iota*. *For it is written* (ſaith St. *Paul*, who
Deut. 27. 26. Gal. 3. 10. only ſaith it out of the Law,) *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.* Or (to conſider it yet more diſtinctly) admit *Æternal Life* had been expected from the *Law* by this Inquirer, yet ſure it may ſooner be *ask't* than *anſwer'd*, To *which* of the *Laws* he ſhould have had *recourſe* for it? Certainly not to the *Ceremonial*; for *That was but*

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a ſhadow of things to come, whereof the Body is Chriſt, (Coloſſ. 2. 17.) The very *Sacrifice* of the *Law* was not able to *expiate*, but only to *commemorate* the Peoples Sins, (*Heb.* 10. 3.) Therefore in vain would he have ſought to the *Ceremonial* Law: And as vainly to the *Judicial*; For *that* was a *Politick Conſtitution* peculiar only to the *Jews*, and reaching no farther than to a *Civil Juriſdiction.* Much leſs yet could he ſeek to the *Moral Law* of *Moſes* for *Life Eternal*; For the *Moral* Law exacted ſo *Univerſal* an *obedience*, and alſo denounced ſo great a *Curſe* (as I ſaid before) on the *leaſt omiſſion*, that he could *look* for nothing *thence* but the juſteſt matter of *Deſpair.* For firſt our *Nature* is ſo *corrupt*, and our Perſons ſo much corrupter, ſince our having *found out many Inventions*, that if we ſay *we have no ſin, we deceive our ſelves, and the Truth is not in us*, (1 John 1. 8.) And ſecondly *if Righteouſneſs come by the Law, then is Chriſt dead in vain*, (Gal. 2. 21.) What then remain'd to this inquiſitive *Jew*, but that *the Law ſhould be his Schoolmaſter to bring him unto Chriſt?* (Gal. 3. 24.) The Law being adapted by the infinite Wiſdom of God's

œconomy, either to *lead* or to *drive* him thither. For *requiring* more from him than he was able to *perform*, and yet denouncing a *Curſe* on his *Non-Performance*, it could not but make him ſtand *affrighted* at the ugly *Condition* he was in; I mean his *deſperate Impoſſibility* of ever attaining to *Life Eternal*, by the meer perfection of his obedience. Hence he ſaw it concern'd him to ſeek *ſomewhere elſe*. He found it clear by Demonſtration, (and by the *woful* Demonſtration of ſad *Experience*,) he ſtood in *need* of a *Saviour*, and of ſuch a *Saviour* too, as might *deliver* him from the *Curſe* and from the *Rigour* of the *Law*, by being made both a *Curſe* and a *Ranſom* for him. Again he ſaw both by the *Doctrins*, and by the *Miracles* of Chriſt, that *He* was moſt likely to be *That Saviour*; to wit a *Saviour* from *whom* he was to look for ſuch a *Clue*, as might be able to *conduct* him out of the *Labyrinth* he was *in*. And therefore juſt as this Saviour *was gone forth into the way*, This kind of *Neophyte* in my Text came *running* to him, and *asked* him, (meekly kneeling upon his Knees,) *Good Maſter, what ſhall I do, that I may inherit Eternal Life?*

Now

Now if *Chriſt* was *His* Oracle who only liv'd under the *Law*, How much more muſt he be *ours*, who were born and bred under the *Goſpel?* Shall men of *our* Dignity and Profeſſion, of *our* Proficiency and Growth in the School of Chriſt, (an *holy Generation*, a *Royal Prieſthood*, a *Peculiar People*,) ſhall ſuch as *We* go in Inqueſt of *Life Eternal*, to ſuch *deceivable* Oracles, as either *Zuinglius*, or *Calvin*, *Piſcator*, or *Eraſtus*, or *John of Leyden?* to the *Sepulchres* of *Martyrs*, to the *Diſcipline* of *Monaſteries*, to daily *Ave Maries* and *Maſſes*, to Papal *Indulgences* or *Bulls*, or to the outward *Scarrifications* and *Buffettings* of the *Fleſh?* ſhall we lean upon ſuch *Reeds* as will but run through our *Elbows?* or ſhall we *inlighten* our ſelves by *Candles*, when behold the *Sun of Righteouſneſs* is long ſince *Riſen* in our *Horizon?* or to fly for Refuge to the *Saints*, when behold a *Saviour? Chriſt* is called very fitly *the Sun of Righteouſneſs*, (Mal. 4. 2.) to whom the *Apoſtles* are but as *Stars* in the *Firmament* of the *Goſpel*, which only ſhine *forth with* a *borrowed* light, and have *no other* brightneſs than what *He lends* them. Now all the *Stars* in the *Firmament*

cannot make up *one Sun*, or afford us *one Day* without *his Preſence*. Juſt ſo All the *learned* and the *good* men on *Earth*, All the *Angels* & *Saints* in *Heaven* cannot make up *one Saviour*, (or but light us the *way* to *Eternal Life*) without the *Influence* and *Luſtre* of Jeſus Chriſt.

Jairus, a *Ruler* of the *Synagogue*, a man that wanted no worldly means whereby to *Cure* his *only Daughter*, did yet *deſpair* of her *Recovery*, until he *fell down* at the *Feet* of *Chriſt*, (Luke 8. 41.) And ſo the Woman who had been ſick of a *bloody Flux* no leſs than *twelve years together*, and had ſpent *all* ſhe *had* in *Phyſicians Fees*, was not the *better* but the *worſe*, until ſhe *crowded* towards *Chriſt*, and *touch't the Hemm of his Garment*, (Luke 8. 43.) That we are every one *ſick* of a *bloody Flux* too, appears by our *ſcarlet* and *crimſon Sins*. Which *Flux* and *Fountain* of our *Sins* can never poſſibly be *cur'd*, unleſs by *Him* who is *the Fountain for Sin and for Uncleanneſs*, (Zach. 13. 1.) For as *Red wine* is good for a *bloody Flux* in the *Body*, ſo is *That* which *guſhed out* of our Saviour's Body, who called himſelf *The True Vine*, the *only Good* thing for *this Diſeaſe* in the *Soul*. And of this *Wine* we

we drink in the *Cup of Bleſſing which we Bleſs*, in the Sacrament of the *Body and Blood of Chriſt*. To him alone muſt we fly as to the *Phyſician* of our *Souls*; who ſaith to *us* under the *Goſpel*, as once to *Iſrael* under the *Law*, *I am the Lord God that healeth thee*, Exod. 15. 26. He alone (ſaith St. *Peter*) is the *Head-ſtone of the Corner*, *nor is there Salvation in any other*, (Acts 4. 11, 12.) *It pleaſed the Father*, *that in him ſhould all Fulneſs dwell*, (Coloſſ. 1. 19) And *of his Fulneſs have all we received Grace for Grace*, (John 1. 16.) *All things neceſſary* to *life*, and to *life Eternal*, *are delivered to him of the Father*, (Matth. 11. 27.) And this 'twill be eaſy out of Scripture, (for I am ſpeaking to *Believers*, I ſhould not elſe produce a Text,) to make apparent by an *Induction*. For firſt if we are *hungry*, He alone is *the Bread of Life*, which *whoſo eateth ſhall live for ever*, (John 6. 58.) Next if we are *thirſty*, He alone is *the living Water*, *which whoſo drinketh ſhall never thirſt*, (John 4. 13.) Thirdly if we are *foul*, He alone has *that Blood* by which we may be *cleanſed from all our Sins*, (1 John 1. 7.) Fourthly if we are *fooliſh*, He is *the Wiſdom of the Father*, *who*

who hath laid up in Him all the Treaſures of Knowledge, (Coloſſ. 2. 3.) *He* is *Doctor Catholicus*, and *only He*. For when he was *tranſfigur'd upon Mount* Tabor, a *bright Cloud overſhadow'd him, and behold a voice out of the Cloud, This is my beloved Son, Hunc Audite, Hear Him*, (Matth. 17. 15.) It is the *Top* of that *Wiſdom* which we are capable of on *Earth*, *to ſit with* Mary *at his Feet*, and to *hear his Word*, (Luke 10. 39, 42.) Fifthly if we inquire for the only *true way*, which leadeth unto *life*, and to *life Eternal*, He alone is *the Way*, *the Truth*, *and the Life*, (John 14. 6.) Are we affrighted at the *Law*? He alone hath *redeemed us from the Curſe of the Law*, *being made a Curſe for us*, (Gal. 3. 13.) In a word: He is the *true Noah's Ark*, whereby to *eſcape* the *Inundations* of *Sin and Hell*. He hath broken the Ice, and *made way for us*, *that we may enter into the Gate*, (Micah 2. 13.) He is our *Jonathan* after the *Spirit*, who *firſt* hath *ſcaled* in his Perſon the *heavenly Mountain*, that *we* the *Bearers* of his *Armour* may follow after, (1 Sam. 14. 1.) The *Miniſtration* of his *Word* is the *Spiritual Chariot*, by which he carries us with himſelf into the *outward*

Court

Court of the *Temple*, and thence at laſt *within the Veil* into the *Sanctum Sanctorum*. He alone is the *Gate* both of *Grace* and *Salvation*; *None can go unto the Father, unleſs by Him*, (John 14. 6.) He alone is the *Jacob's Ladder*, whoſe *Top reacheth into the Heavens*; that is to ſay *the True* Μεσίτης, by which as by a Bridge, or *Iſthmus*, Heaven and Earth are tyed together; Angels and Men paſs *to and fro*; *Angels* to *Men*, and *Men* to *Angels*. *By Him hath the Father reconciled all things unto Himſelf*, (Coloſſ. 1. 20.) *He* it is that invites us, when we are *weary* and *heavy laden*, to *come* unto him for a *Refreſhment*, (Matth. 11 28.) From Him *the Spirit and the Bride ſay*, *Come*: And *let him that heareth ſay*, *Come*. *And let him that is athirſt, Come*. *And whoſoever will, let him come and take freely of the water of life*, (Rev. 22. 17.)

All which being conſider'd, we thus may Argue within our ſelves. If the great *Queen* of *Shebah* did chooſe to take ſo *long a Journey* as from *Shebah* to *Jeruſalem*, and all to hear a *wiſe man ſpeak*, (Matth. 12. 42.) Or if *Socrates*, though an *Heathen*, was ſuch a *Lover* of *Wiſdom*, as to *travel* for his Improvement

provement through ſeveral *Countries*, and put himſelf to learn of every great *Maſter* that he could *hear* of; with how much a *greater* force of reaſon ſhould *we* travel far and near to find out the *Wiſdom of the Father?* to learn of that *Good*, as well as *Great Maſter*, who alone hath *the words of Eternal Life?*

But ſome perhaps may here object, That the Man in the Text met with *Chriſt in the way*, whilſt here on *Earth*. How ſhall *we* find him out ſince his *Aſcenſion* into *Heaven?* The *Pſalmiſt* tells us He is in *Heaven*, and in *Hell* too. *If we go up into Heaven, he is there; And if we go down into Hell, he is there alſo.* But to *Heaven* we *cannot*, and to *Hell* we *dare* not go.

To which the Anſwer is very obvious. That if Chriſt is in *Hell*, becauſe he is *every where*, by the neceſſity of his *Godhead*; he is by conſequence here on *Earth* too, for the very *ſame reaſon*. And that we may not ſay with *Seneca*, [*Qui ubique, nuſquam,*] that he who is *every where* is *no where*, for that he is every where *inviſible*, and ſo as difficultly *found* as if he *were not*; *The Righteouſneſs which*

which is of Faith ſpeaketh on this wiſe, Say not in thine heart, who ſhall aſcend into Heaven? (that is to bring Chriſt down from above) Or who ſhall deſcend into the Deep? (that is to bring up Chriſt again from the Dead,) For *Chriſt* in his *word, is very nigh thee, even in thy Mouth, and in thine Heart, that is, the word of Faith which we preach.* We need not go to *Compoſtella*, or travel in Pilgrimage to other places, where they pretend at leaſt to ſhew us his *Seamleſs Coat*, and his *Croſs*, and his *Crown* of *Thorns*. We need go no farther than to his *Word*, and his *Sacraments*, his *Miniſters*, and his *Members*. Rom. 10. 6, 7, 8.

And having thus *found* him *out*, we muſt not content our ſelves, with *Herod*, to *gaze* upon him in *Curioſity*; but, with *Zachæus*, out of *Devotion*. Nor muſt we *grow old* in our *ſetting out*, but rather *haſten* to him *betimes*, and as *faſt* as we can *run* too, And as *humbly* as it is poſſible we muſt go *kneeling* to him, and *ask* him, Good *Maſter*, what ſhall we do? or with the Diſciples upon the Sea, *Maſter, Maſter, we periſh.* That is, we *periſh of our ſelves*, without thy *ſtretched out Hand* to *ſupport* and *ſave* us. And therefore Luke 8. 24.

lift we up our *voices*, with thoſe *Ten Lepers* in the way, *Jeſus Maſter, have Mercy on us.* For indeed he will never *have Mercy on us*, unleſs we have mercy upon our ſelves, that is to ſay, unleſs we take him *upon his own moſt righteous Terms*; not only as a *Jeſus* who came to *ſave* us, but withal as a *Maſter*, who does expect to be *ſerved* by us. And this does lead me to conſider the *Compellation* of our Inquirer, concerning which I ſhall diſcourſe upon the next Opportunity.

Luke 17. 13.

1 Tim. 1. 17. *Now to the King Eternal, Immortal, Inviſible, the only wiſe God, be Honour and Glory for ever and ever.*

THE

THE Goodneſs of Chriſt AS A LEGISLATOR.

MARK X. 17.

Ἀγαθὲ Διδάσκαλε, &c.

Good Maſter, what ſhall I do, that I may Inherit Æternal Life?

§ 1. HAving done with the *Perſon* who here inquires, and with the excellent *Nature* of his Inquiry, and with the only true *Oracle* inquired of; It now remains that I proceed to the ſignificant *Compellation*, wherewith the Perſon who here inquires, præpares the *way* to his Inquiry. The *Compellation* (as hath been ſaid) does conſiſt of *two Parts*; firſt the *Subject*, Διδάσκαλε, *Maſter*; next the *Adjunct* or *Qualification*, ἀγαθὲ, *Good*.

§ 2. From the *firſt* being *compared* with the *matter* of the Queſtion, (that is to ſay, with the τὸ πρεπὲς.) 'tis very obvious to draw forth this *Doctrinal Propoſition.*

That the Son of God Incarnate, who at preſent is our *Advocate*, and will hereafter be our *Judge*, and who purpoſely came to *ſave* us from the *Tyranny* of our *Sins*, is not only a *Saviour* to offer *Promiſes* to our *Faith*, but alſo a *Maſter* to exact *Obedience* to his *Commands.* We muſt not only *believe* him, which is but to have him in our *Brains*; nor muſt we only *confeſs* him, which is but to have him in our *Mouths*; no nor muſt we *only love* him, which (were it poſſible to be done) were *only* to have him in our *hearts*; But farther yet we muſt *Obey* him and *do* him *Service*, which is to have him in our *Hands* and our *Actions* too. Διδάσκαλε τί ποιήσω; *Maſter*, what ſhall I *do?*

§ 3. A Propoſition of ſuch Importance to all that are *Candidates* for *Heaven*, and ſolicitous for the *way* which will lead us *thither*; that truly a *Sermon* on *ſuch* a *Subject* ſhould

ſhould be as *long* as a man's *life*. We cannot *touch* on that *ſtring* either too *often*, or too *much*, by which we are taught to *bear a part* in the *Quire* of *Heaven*. And therefore if at preſent I only *touch* upon it in *ſhort*, I would be known ſo to do for theſe two Reaſons. Firſt becauſe I muſt conſider it in the *ſecond* Doctrinal Propoſition, (it being *impoſſible* to conſider that Chriſt is *a Good* Maſter, and not to conſider at the ſame time that he is *a Maſter*;) Next becauſe I ſhall reſume it upon a *fitter* paſſage of Scripture, which I ſhall handle either in *this*, or in a *Neighbouring* Congregation.

§ 4. It ſhall therefore ſuffice me to ſay at preſent, That almoſt *All* the *Appellatives* which are any where given to *Chriſt* in *Scripture*, do either expreſs or imply his *Empire*. He is A *Prince* in the Prophet *Eſa*, and has *a Government on his ſhoulders*; A *Ruler* in *Micah*; A *Sun of Righteouſneſs* in *Malachi*. In as much as we are *Soldiers*, he is *the Captain of our Salvation*; As the *Sheep* of his Paſture, he is our *Shepherd*; As fellow *Members* of a *Body*, he is our *Head*. He is a *King* and a *Lord* in the *Revelations*. Nor is he only as *other*

Iſa. 9. 6.

Mic. 5. 2.

Rev. 19. 16.

other Kings, The *Lord's Anointed*, or The *Lord's Chriſt*; But by way of Supereminence, *Chriſt the Lord.* * The *Lord of Life* he is in *one* place; and The † *Lord of Glory* in *another.* Every Tongue muſt confeſs *that Jeſus Chriſt is* THE *Lord*, (Phil. 2. 11.)

* Acts 3.15.
† 1 Cor. 2.8.

§ 5. Farther yet, he is a *Lawgiver*, as well as a *Lord.* For ſo we read in *two Prophets*, (who plainly ſpeak it of our Meſſias,) *Out of* Zion *ſhall go forth a Law*, (Iſa. 2. 3. Mic. 4. 2.) and our Apoſtle tells us expreſly, That however we are free from the *Law* of *Moſes*, yet ſtill *we are under the Law to Chriſt*, (1 Cor. 9. 21.) To underſtand which the better, we muſt know the *Moral Law* imports a *threefold Obligation.* One, as being the *Law* of *Nature*; And ſo 'tis obliging to *all Mankind.* *Another*, as being the *Law* of *Moſes*; And ſo 'tis obliging in ſpecial manner unto the *Jews.* A *third*, as being the *Law* of *Chriſt*; And ſo 'tis obliging unto as many, as do call upon the *Name* of our Lord Jeſus Chriſt. Who did not come to *make the Law of none effect through Faith*, (As many thought in St. *Paul's* Days, and more in *Ours*,) *but* (*by Faith*) *to eſtabliſh the Law*, Rom. 3. 31. That 'tis indeed

Iſa. 42. 21.

indeed *the Law of Chriſt*, and the Law to be *fulfill'd*, is very evident from the words of St. *Paul* to the *Galatians*, *Bear ye one anothers Burdens, and ſo fulfil the Law of Chriſt*, (Gal. 6. 2.)

§ 6. Thus we ſee by Διδάσκαλος, which here relates to the τί ποιήσω, is meant a *Maſter* to *Command*, as well as *Teach*. For *Moſes* himſelf was ſomewhat more than a *Teaching Maſter*, who yet did humbly *ſubmit* and do *obeyſance* unto *Chriſt*; As when a *King* enters a *City*, The *Maior* of the *Town* yields up his *Mace*. *Moſes verily was faithful in all his houſe as a Servant*; *But Chriſt as a Son*, and *as a Son over his own houſe, whoſe houſe are we*, (Heb. 3. 5, 6.) When I ſay that *Maſter Moſes* did *ſubmittere Faſces*, as it were *yield up* his *Mace to Chriſt*, I ſpeak as prompted by Himſelf in the *Eighteenth of Deuteronomy*, at the *Fifteenth Verſe*; where ſaith *Moſes* to the *People*, (by a Divine and Prophetick Spirit,) *The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee of thy Brethren like unto Me, unto Him ſhalt thou hearken*; that is, to *Him* ſhalt thou be *obedient*. A Text ſo plainly underſtood touching the *Maſterſhip*

ſhip of Chriſt, or of his being a *Legiſlator*, that 'tis cited by St. *Peter* in the Third Chapter of the *Acts*; and by St. *Stephen*, *Acts* the Seventh; and by *both* to the purpoſe at which I drive. To which agreeth this Obſervation, That as at the cloſe of our Saviour's *Sermon* which he deliver'd upon the *Mount*, he is ſaid to have *taught* the aſtoniſh't People, *as one having authority*, and *not as the Scribes*, (Matth. 7. ult.) ſo in the cloſe of that *Commiſſion* with which he ſhut up all his *Sermons*, and ſent his *Preachers* into the world, he gave them charge to preach his *Goſpel*, as that in which was contained his *Royal Law*. [*All Power is given unto me in Heaven and in Earth, go ye therefore, and teach all Nations to obſerve all things whatſoever I have commanded you*, (Matth. ult. ult.) In a due *diſcharge* of which *Commiſſion*, we find St. *Paul*, (Rom. 13.) and St. *James*, (Chap. 2.) and St. *Peter* and St. *John*, in ſeveral parts of their Epiſtles, requiring abſolute *obedience* to the *Commandments* of Chriſt, that is to *Chriſt*, as a *Legiſlator*. The words of St. *Paul* are moſt remarkable, (1 Cor. 7. 19.) *Circumciſion is nothing, and Uncircumciſion is nothing, but the keeping*

keeping of the Commandments. As if the Apoſtle ſhould have ſaid, Let us not pleaſe our ſelves too much with our being of *This* or *That Religion*, embracing ſuch or ſuch a *Sect*. For no man living ſhall be ſav'd for being of this or that *Profeſſion*, a *Jew*, or a *Gentile*, an *Unbeliever*, or a *Believer*, (a *Papiſt* or a *Proteſtant*, a *Presbyterian*, or a *Prelatiſt*.) But men are *better*, or *worſe*, and in a more *ſavable* or *unſavable* Condition, as they are more or leſs *obedient* to the *Commandments* of *Chriſt*. This I take to be the meaning of that Expreſſion in St. *Paul*, which is ſo far only *difficult* as it is ſpoken by an *Ellipſis*: *Circumciſion is nothing, and Uncircumciſion is nothing,* * *but the keeping of the Commandments is all in all.* *That* is it muſt do us good in the *Day of Wrath*, becauſe 'tis *That* that Chriſt *requires*, as the *Condition* of the *Covenant* 'twixt *Him* and *Us*. And *without* which it is *impoſſible* that we *receive* him as a *Lord*. But there is nothing more pertinent to prove the *Maſterſhip* of Chriſt, (as here we have it in the Text,) than his own reſolution of the young mans queſtion, as we find it ſet down in St. *Matthew's Goſpel*; where no ſooner was it

* Confer *hunc locum cum* Gal. 5. 6.

ask't by our Inquirer, [*Good Maſter what good thing ſhall I do that I may inherit Eternal Life*;] but ſtraight the *Maſter* return'd this anſwer, *If thou wilt enter into life, keep the Commandments*, (Matth. 19. 17.) And being preſently ask't *which*, our Saviour paſſed by the *firſt*, and only inſtanced in thoſe of the *ſecond* Table. To ſhew, that *Faith* will not avail us without *Obedience*; Nor *Obedience* to the *firſt* Table without Obedience unto the *ſecond*. Whereby 'tis intimated unto us, That *They* are deſperately Erroneous who think they are *lovers* of their *God*, whilſt they are *haters* of their *Neighbour*; And that becauſe they do not worſhip *more Gods than One*, have *no Images* in *Churches*, are *no Swearers*, or *Sabbath-Breakers*, they have therefore diſcharged their *Duty* towards *God*, notwithſtanding their *diſhonouring* of *Publick Parents*, their *Killing*, their *Couſening*, and their *bearing Falſe-witneſs*. Such as theſe muſt be taught by the *Anſwer* of this *Maſter* to this *Inquiry*, that their chiefeſt Duty towards *God* is their Duty towards their *Neighbour*; and that their *Godlineſs* is but *Guile*, whilſt they *acknowledge* the true *God*, and yet *diſown* his

his *Vicegerent*; Abhor *Idols*, and yet commit *Sacrilege*; Scruple at vain or common *Swearing*, but yet *diſſemble*, and *lye*, and enter into *Solemn Covenants* againſt their many moſt *ſacred* and *prævious Oaths*; whilſt they are *ſtrict Sabbatizers*, but *diſorderly walkers ſix days* in the week; ever putting on the *Form*, but ever denying the *Power* of Godlineſs. The *Good Maſter* in the Text will not *thus* be *ſerv'd* by us; for *he* expects *good Servants* too. And to our being *good Servants*, there is nothing more needful, than that we be *honeſt* and *upright men*. In *this* eſpecially (ſaith our Saviour) conſiſts the *way* to *Eternal Life*. So that the *Liberty* and *Freedom* ſo much ſpoken of in the Goſpel is a Manumiſſion from *Satan*, and not from *Chriſt*; who did not live our *Example*, that we might *not* imitate him; or præſcribe us *Præcepts*, that we might *not* obey them. No, the *Liberty* of the *Goſpel* doth only make us the more *his Servants*. And though *his Service* is *perfect Freedom*, yet doth it not ceaſe to be a *Service*. For as *he that is called in the Lord, being a Servant, is the Lord's Free-man*; ſo is *He the Lord's Servant, who is called being free*,

1 Cor. 7. 22. We are not ſaid with greater Truth to be *infranchiz'd* by the Goſpel, than to have made an *exchange* of *Maſters*. We were *before* Servants to *Sin*, But *now* to *Righteouſneſs*. *Before* to *Satan*, but *now* to *Chriſt*. We did *before* ſerve an *Hard* Maſter, but *now* a *Good* one. And this I come to ſhew at large upon

My ſecond Doctrinal Propoſition.

That our Lord and Saviour Jeſus Chriſt is not any *ſevere Egyptian* Maſter, But a Maſter full of *Mercy* and *Lovingkindneſs*. And this he is in two Reſpects, In reſpect of the *Work* which he *requires*, which is not *fœſible* only, but *pleaſant*; And of the *Wages* which he *promiſeth*, *Æternal Life*. He is, for each of theſe Reaſons, Ἀγαθὸς Διδάσκαλος, A *Good* Maſter.

§ 1. That he is a *good* Maſter, and a good Maſter in *perfection*, we may diſcern by the particulars of which a *perfect good* Maſter muſt be compos'd. For He who exacts *no more*

more Duty than we are able to *diſcharge*, and yet affords a *greater Recompence* than we are able to *deſerve*; He who ſets us ſuch a Task, as is not only *always poſſible*, but *moſt* times * *eaſy*; nor only *eaſy* to be *perform'd*, but alſo *pleaſant* in the *performance*; He who treateth his Servants as *Friends* and *Brethren*, as if he were their *Fellow-Servant*, or indeed his *Servants Servant*; He who when he takes upon him the *moſt* of *Maſterſhip* and *Empire*, commands his Servants *no meaner* things, than *he Himſelf* in his Perſon hath done *before* them; He who when he is *affronted*, is very eaſily *reconcil'd*, and even *ſues* to his *Servants* for *Reconcilement*; He whoſe *work* is worth the *doing* becauſe to do it is a *Reward*, and yet *rewards* it when it is *done*, above all that we are able to *ask* or *think*; He is ſure a *good Maſter*, and a *good Maſter* in *perfection*; even as *good* as we are able to *wiſh*, or *fancy*. And juſt ſuch a Maſter is *Jeſus Chriſt*. He is the Maſter that *makes us Free*, (Gal. 5. 1.) the Maſter whoſe *Service* is *perfect Freedom*, Rom. 6. 18, 22. The Maſter that frees us from all other Maſters *beſides Himſelf*. The Maſter that bids us *call no man Maſter upon Earth*, *For one*

* ὑπὲρ Εὐσεβείας ἀπαραίτητον. Philo περὶ τῦ Ἀβραὰμ. p. 293.

one is our Maſter, and He in Heaven, Matth. 23. 10.

§ 2. Indeed if *Moſes* were our Maſter, and none but *He*; Our Caſe were *then* very *hard*. For *He* requireth more Service than we are able to *perform*, and pronounceth a *Curſe* in caſe we do not perform it, and yet affords not *any ſtrength* whereby to *adapt* us for the performance. But yet however he is an *hard* Maſter, he is not a *Cruel* or an *Unjuſt* one, becauſe he is an *hard Maſter* in order to a *juſt* and a *gracious End*. That is, he *drives* us from *Himſelf*, to make us *look out* for a *better Maſter*. He gives us *a Law by which we cannot be juſtified*, (Gal. 2. 16.) that we may ſeek to be juſtified by *ſomewhat elſe*. He pronounceth a *Curſe* to *as many as are of the works of the Law*, that he may fright us into *His* Arms, who hath *redeemed us from the Curſe by being made a Curſe for us*, (Gal. 3. 13.) In a word, he is our *Schoolmaſter to bring us unto Chriſt*, that being under Chriſt *we may be no longer under a Schoolmaſter*, (Gal. 3. 24, 25.) And thus having aſcended from *Moſes* to *Chriſt*, from the *hard* Maſter to the *mild* One, we are no longer under the

Lex moralis datur Dyris in flagellum, Proficientibus in Pædagogiam, et perfectioribus in ſolatium.

Ty-

Tyranny and Exactions of the *Law*, but under the *Kingdom* and *State* of *Grace*, (Rom. 6. 14.) *no longer in bondage under the Elements of the World*, (Gal. 4. 3.) but have *received the Adoption of Sons*, (v. 5.) We are no longer under a *Maſter* who can only *forbid* Sin, but we are *now* under a *Maſter* who can *forgive* it. No longer under a *hard* Maſter, who the *longer* we *ſerve* him, keeps us in *bondage* ſo much the *more*; But we are now under a *Good* one, who turns our *Service* into *Sonſhip*, tranſlating us into *Heirs* and *Coheirs* with Himſelf, (v. 7.)

§ 3. But here it cannot be deny'd, That if we look upon Chriſt as nothing more than a *Maſter*, who came not to *abrogate*, but to *fill up* the *Law*, (Matth. 5. 17.) our Condition is not *better*, but rather *worſe* than it was before. For *Chriſt* is *ſtricter* in his Precepts than *Moſes* was; and ſeems to have ſet us an *harder Task*. He commands us to *forgive* and to *love* our *Enemies*; *Not to look upon a Woman* with the *Adultery* of the *Eye*; to *rejoyce* in *Perſecutions*; and to *leap* for *Joy* when we are *Mourners*; He commands us to *fight with all that is in the World*; and *not* to *give*

give over fighting until we *conquer*. I therefore ſay *with all that is in the World*, becauſe as the Sublunary World was divided of old (before the Times of *Columbus*, and *Americus Veſputius*,) into theſe *three parts*, *Europe*, *Aſia*, and *Africa*, to wit the parts of *That World* which was created by God alone; ſo St. *John* in his firſt Epiſtle hath divided the *World of Sin and Wickedneſs*, the World *created* by *Men* and *Devils*. For as he tells us in *one* place, That *the whole World lyeth in wickedneſs*, (like a * Net caſt into the Sea,) ſo he tells us in another, That *All that is in the World is the luſt of the fleſh, the luſt of the eye, and the pride of life*. And methinks This Trichotomy hath ſuch an Analogy with the former, as that the *one* may ſeem to have given occaſion unto the *other*. *Africa* for its *Heat*, to the *luſt* of the *Fleſh*; *Europe* for its *Avarice*, to the *luſt* of the *Eye*; *Aſia* for its *Bravery*, to the *pride* of *Life*. Now to conquer a *world* of *Temporal Enemies*, is more than any one man could yet Attain to; How much leſs can any conquer a *world* of *Sin*? Such an *Amorous* man as *Scipio* might ſooner conquer all *Africa*, than the *luſt of the Fleſh*. Such a Ra-

* σαγηνὴν εἰσαντα. *Dionyſ. meory.*
1 John 2.16.

Ravenous man as *Cæſar* might ſooner conquer all *Europe*, than the *luſt of the eye*. Such an *Ambitious* man as *Alexander* might ſooner conquer all *Aſia*, than the *pride of life*. All theſe Admirable Victors were *Slaves* to *Sin*, which had ſubdued them from their *Cradles*, and led them Captive into their *Graves*. Admit that *Alexander* had conquered the *World without* him, (which yet we know he *did not*, and *Livy* tells us he *could not* do,) ſure we are he was enſlaved to the *world within* him; to the *luſt of the fleſh*, by the Queen of the *Amazons*; to the *luſt* of the *eye*, which nothing could *fill* but *another's Empire*; and to the *pride* of *life* too, becauſe by That He affected an *Apotheoſis* upon *Earth*. But now the *Soldiers* and *Servants* of *Jeſus Chriſt* are commanded to conquer this *world* of *Sin*. And that our Maſter ſhould command us to *overcome* that *Triumvirate*, to which the *univerſe* of *men* hath ſo long been *tributary*, may ſeem as *unreaſonable* to fleſh and blood, as to fleſh and blood it is impoſſible. So that it cannot be deny'd, but that if *Chriſt* were nothing more than a *Maſter* to us, we ſhould not only be in a

Vide Tit. Liv. l. 9. p. 332, 333, &c.

dangerous, but in a *deſperate* condition. And the ſetting his Servants ſo *hard* a *Task*, would loudly ſpeak him as *hard* a *Maſter*.

§ 4. But again we muſt confeſs on the other ſide, That if we look upon *Chriſt* as *more* and *better* than a *Maſter*, to wit a *Sacrifice*, and a *Prieſt*, an *Elder Brother*, and an *Advocate*, not only a *Lawgiver*, but a *Propitiation*, not only a * *Prince*, but a * *Saviour* too, who *gives* * *Repentance* as well as Præcepts, *and* * *forgiveneſs of Sins*; who *requires* no more of us than he enables us *to perform*, and expects not to *reap*, but after the meaſure that he hath *ſown*; Our caſe is infinitely *better* than under the *Pædagogie* of *Moſes*, and we muſt needs be concluded to ſerve a very *good* Maſter. For though he bids us have an Eye to the *Perfection* of his *Commands*, yet is he pleas'd to have an Eye to the *Imperfection* of our *Nature*, and looks not on the *Imperfection*, but on the meer *ſincerity* of our *Obedience*. Though we muſt faſten an *Eye* of *Fear* on the *exactneſs* of his *Injunctions*, yet he does caſt an *Eye* of *favour* upon our *weakneſs* to *undergo* them. This is a Rule which will never fail us. (And be it ſpoken

* * Acts 5.31.

ſpoken to the comfort of whoſoever has a *wounded* and *broken Spirit*;) Our *Maſter* Chriſt is ſo *good*, as to put a great value upon the *willingneſs of our minds*; Accepts the Tribute of our Obedience, even according to the *Power* and *Ability* which we *have*, *not according to what we have not*, (2 Cor. 8. 12.) He either *enjoyneth* no *harder* things than he gives us *Ability* to *accompliſh*, or elſe he *ſatisfieth* his *Juſtice* with a great deal *leſs* than he *injoyneth*. In each of which Caſes he is a very *good Maſter*. For what we cannot perform for want of ſtrength, He himſelf hath performed in our behalf, and ſtill doth take in good part our hearty *Indeavours* of Performance. Be it ſo that he leads us upon very *hot Service*; commands us to *fight* againſt *all the world*; and fight it out until we *conquer*; (or at leaſt until we are *beaten* into ὑπερνικᾶντας, that is to ſay, into *more-than-Conquerours*, by being *manfully overcome*, and *valiantly trodden under foot*;) yet if we equally conſider, as well the *proof* of our *Armour*, as the *proweſs* of our *Enemies*, comparing the *Armory* of *Grace* with the *Artillery* of *Temptations*; and the ſtrength of Him

that fights *for* us, with the ſtrength of Him that fights *againſt* us; we cannot chooſe but confeſs (if we have any Ingenuity abiding in us) That as there are *luſts of the fleſh, which war againſt the Soul*, ſo there are *weapons* of the *Spirit*, which are abundantly ſufficient to give them *Battle*. And though our *Enemies* are ſo *urgent*, that we cannot expect to injoy a *Peace*; yet when *Chriſt* is our *Captain*, we may rationally hope to obtain a *Victory*. And ſure a *Victory over Sin*, muſt needs be very much better, than to be at *Peace with it*. It indeed *we can do all things through Chriſt that ſtrengthens us*, (as the Apoſtle tells us we can) How can we *dare* to be *afraid*, whilſt our *Commander* is our *ſtrength* too, who whilſt he *leads* us by his *Example*, does alſo *follow* us by his *Grace*? 'Tis true indeed, Had he commanded us to *fight*, where he knew we *muſt* be conquer'd; and only promiſed an *Eternity*, upon the performance of things *Impoſſible*; It had not been to *incourage*, but *jear* our weakneſs; to *reproach* our Endeavours, and not *reward* them. But (to ſpeak in the phraſe of the Royal Pſalmiſt) *The Lord is Righteous in all his*

his ways, and perfectly *holy in all his works*. The *Fortifications* of every Soul are ſo proportion'd to the *Beſiegers*, that (excepting ſuch as *Pharaoh*, who was finally given over,) God *permits* not a *Temptation* to make a *Battery*, where he *provides* not a Grace to prevent a *Breach*.

———*Nec enim bone Ductor*
Magnarum virtutum inopes, nerviſq; carentes
Chriſticolas vitiis populantibus expoſuiſti.

Prudentius in Ψυχομαχίᾳ.

As by the Tenor of his *Præcepts* we *muſt* do any thing that we *ought*, ſo by the *Power* of his *Grace* we *can* do any thing that we *muſt*. For 'twas very truly ſaid by the *Pythagoreans*, That *Ability does dwell the next Door to Neceſſity*. We can, if we will, ſhut out *Adultery* from the *Eye*, and keep out *Murder* from the *Heart*. But then the *utmoſt* of their *Aſſaults* requires the *utmoſt* of our *Reſiſtance*. We cannot do it by *ſleeping*, or *ſitting ſtill*. It is required that *we ſtir up the Gift of God that is in us*, and exert our very *utmoſt* of *skill* and *ſtrength*. There is a Time when we muſt ſtrive to ſuch a Degree againſt Sin,

Δυώαμις γὰρ ἀνάγκης ἔγγυτι ναίει. Pyth. in χρυσ. ἐπ.

Vide Valer. Max. l. 4. cap. 4.

Sin, as to reſiſt it even to *Blood.* As *God* on his part *is faithful,* and *will not ſuffer us to be tempted beyond our ſtrength,* ſo muſt *we* be *faithful* too, and *perſevere* in our *Reſiſtance,* although our *Reſiſtance* may coſt us *dear.*

§ 5. I cannot make this *plainer* than by *Example,* nor by a *plainer Example* than what our own *Good Maſter* was pleas'd to give us, *Matth.* 5. 28, 29, 30. where firſt having forbidden us even to *look* upon a Woman with *ſuch* an *Eye,* as is the *inlet* of *vanity,* or the *outlet* of *Luſt,* He immediately commands us, if our *Eye* offend us, to *pluck it out;* if our *Hand* offend us, to *cut it off;* if our *feet* offend us, to *caſt* them *from* us. That if we cannot conquer *one* way, to wit by way of *Prevention,* we may yet do it *another,* by way of *Cure.* Or that if we cannot *conquer* our Ghoſtly Enemy, yet at leaſt we may *vex* him by our *Eſcape.* If we can do *either,* it will *ſuffice.* For if we are able to keep our *Eye* from *offending* us, then we need not *pluck it out;* Or if we are able to *pluck it out,* then we can keep it from *offending* us. And this is moſt certain, That if we fail of the

Amoris remedia, ſecundum Cratem Cynicum ſunt λιμὸς, χόρτος, βρόχος. Diogen. Laert. l. 6.

the *one*, we may attain unto the *other*. If we cannot keep our Eye from *offending* or *inſnaring* us, or from *making* us to *ſtumble* and *fall into Sin*, (as the word σκανδαλίση does there import) yet (like *Democritus* in *Tertullian*) we can *pluck it out* of our *Head*, and *caſt it from us*. Or if we cannot keep *in* our Tongue, yet (like *Zeno Eleates*) we can *chaw* it between our *Teeth*, and ſo *ſpit* it out of our *Mouths*. If not our *Heart* from ſcandalizing us, yet (like *Cato Uticenſis*,) we can *tear* it out of our *Boſome*. Or we can take a more *gentle* and *legal* Courſe. For we can *block up* its *Avenues*, and *intercept* its *Proviſions*, and ſo *compel* it to a *ſurrender* for want of *Victuals*. There is not *any* kind of *Devil*, no not the *Devil* of *Concupiſcence*, but may be *caſt* out of the *Heart*, one way or other. *Fervent Prayer* peradventure will *exorciſe* it of it ſelf; eſpecially if we *continue* and *perſevere* in that Duty; if we *pray without ceaſing*, and that in the ſenſe of the Apoſtle. But if to the *ſtratagem* of *Prayer*, we add the *Engine* of *Faſting* too; and of faſting from the *Occaſion*, as well as from the *Food* of that hungry Enemy; we ſhall *famiſh* and *enfeeble*

Tertull. Apolog. c. 46. p. 76.

Projice quæcunque Cor tuum laniant. Quæ ſi aliter extrahi nequeant, Cor ipſum cum illis evellendum. Seneca.

enfeeble the *ſtrongeſt Luſt*; and ſo by *famiſhing* the *Monſter*, *preſerve* the *Man*.

§ 6. But ſome perhaps may here *object*, and ſilently *expoſtulate* within themſelves: Is the Caſe of us Chriſtians ſo hard and tedious, as that we cannot be *Saints* but at the price of being *Monſters*? Are we not fit to *ſee God*, 'till we have *pluck't out* our *Eyes*? or muſt we *cut off* our *hands*, for the *working out of our Salvation*? Or muſt we *cut off* our *feet* and *caſt them from us*, that we may *walk* ſo much the *better* in the *narrow way* of the Commandments? Does not St. *John* tell us of Chriſt, (to prove he is a *good Maſter*,) that *his Commandments are not grievous*? But what *more grievous*, than to *pluck out an Eye*? And are we not told by Chriſt Himſelf, (to prove he is a *Good Maſter*,) that *his yoke is eaſy*, *and his burden light*? But what is more *uneaſy*, than to *cut off an hand*? what more *burdenſome* to our *Shoulders*, than what we *cannot ſtand under*, unleſs with the *loſs* of our very *feet*? And how is *Chriſt* a *good Maſter*, whilſt he placeth his Servants in ſuch great *Exigences* and *Streights*, that to preſerve our *Integrity*, we muſt be forc't to be *diſmember'd*?

If

If That which *opens* into *Life* is ſuch a very *ſtrait Gate*, that to make our ſelves *ſlender*, we muſt *cut off our hands*; and a *Gate* ſo very *low*, that to be *ſhort* enough to *enter*, we muſt *cut off* our *feet*; where is the *eaſineſs* of the *Service* ſo often talk't of? This proves indeed he is a *Maſter* with a witneſs, But that he is a *good* one, it does not prove. This indeed ſhews his *work* is *poſſible*; But 'twas affirm'd it ſhould be *eaſy*, and *pleaſant* too.

§ 7. 'Tis true I *did*, and ſtill I *do*. For though to one who ſhould *literally* pull his *Eye* out of his *head*, I might ſay with as good reaſon, as he in * *Cedrenus* did to *Didymus*, [*Be not troubled at the loſs of thoſe fleſhly Eyes, which are obnoxious to the Attempts of every petulant Fly; But let it rather be thy comfort, that by being thus blinded, thou haſt ſuch Eyes left thee, as by which Angels themſelves do ſee,*] I ſay though this were an *Anſwer* which might ſatisfie the *Objection*, and which would not with eaſe be *reply'd unto*, yet the Anſwer I ſhall give will be far *more welcome*. For the words of our *Maſter* are ſpoken only by a *figure*, and do ſignifie in ſubſtance no more than

* Μηδὲν πε-ρισσότου σε ἡ ἀπώλεια τῶν ὀμμάτων,— Χαῖρε δὲ ὅτι ἔ-χεις ὀφθαλ-μοὺς οἷς καὶ ἄγ-γελοι βλέπουσι. Antonius ad Didymum apud Cedrenum, p. 245.

than *This*; That we muſt rather part with *any* thing, than at once with the *Purity* and the Salvation of our *Souls*. Be it *Friend*, or *Profit*, be it *Pleaſure*, or *Reputation*, whatſoever we love *as we love our Eyes*, or think as uſeful to our purpoſe as *hands* and *feet*; yet if it entice us to any wickedneſs by which we *Shipwrack* our *Conſcience*, or *fall* from the *favour* of our *God*, we muſt rather *cut it off*, and *caſt it from us*, than indure to be *captiv'd* by its *Allurements*. If before we are aware we are *ſurpriz'd* with a *Temptation*, ſo as *Luſt* does *conceive* and is *impregn'd* in the *heart*, we muſt *deſtroy* it in *that Inſtant*, e're it hath time to *bring forth*. Or if perhaps it hath *brought forth* the *Act* of Sin, we then muſt rob it of the *all* that may *feed* and *nouriſh* it, that ſo it may be no *more* than an *Act* of Sin; and that, for want of *Proviſion*, it may *not proſper* into an *habit*. It being better to ſuffer *any* thing, in hindering *Luſt* from *conceiving*, and from *bringing forth Sin*, than ſuffer *Sin* (by being *finiſhed*,) to *bring forth Death*. This I conceive to be the upſhot of thoſe hard ſayings, *If thine Eye offend thee, pluck it out*; *If thine Hand offend thee*,

thee, cut it off; if thy Foot offend thee, caſt it from thee. Nay in the Judgment of St. *Chryſoſtom*, (upon the Place,) To *pluck out our eyes*, is but to *turn them aſide* from their *Tempting objects*. To *cut off* our *hands*, is only to lay them upon our *hearts*. And to *caſt* our *feet* from us, is no more than to *direct* them *another way*; to abſtain from the *occaſions* and *opportunities* of evil; to turn aſide from all *Incentives* and *Temptations* unto Sin. And therefore *hitherto* there is *nothing* in this very *hardeſt* of Chriſt's *Commands*, but what conſiſteth with his being a very *good Maſter*. For ſince he commands what he commands us, both in order to our *gaining* the *greateſt Good*, and in order to our *eſcape* from the *greateſt Evil*; (a *Lake* which *evermore burns* with *Fire and Brimſtone*;) The very *hardeſt* and *ſharpeſt* of his Commands, muſt be comparatively *eaſy*, and *pleaſant* too.

Thus I have dwelt ſomewhat long upon this one Precept, [*if thine Eye offend thee, pluck it out*,] becauſe it ſeems to be the *hardeſt* our Maſter Chriſt hath *præſcrib'd*; And ſo by conſequence to evince him a *good* Maſter *here*, is to evidence his *Goodneſs* in *all* the *reſt*.

§ 8. If again it be objected, That our Maſter doth præſcribe us an impoſſible Task, whilſt he commands us *to be perfect as our Father in Heaven is perfect*, although the * *righteous man falleth ſeven times a day*; † and *in many things we offend all*; and *no* ‖ *fleſh is righteous in the ſight of God.*

* Mat. 5. ult.
† James 2.
‖ Pſal. 143. 2.

§ 9. The Anſwer to it is briefly This: That 'tis not ſaid by our *Maſter*, [*Be ye as perfect as your Father in Heaven,*] But, *Be ye perfect as he is perfect.* Which is as if he ſhould have ſaid, Be ye perfect *pro modulo*, as He is perfect *ſine modo.* You *after* your *meaſure*, as He *without* it. It is meant of a *Likeneſs*, and *not* at all of an *Equality.* Be ye *perfect*, as the word *perfect* is oppos'd to *unſincere*, and only ſignifies *Integrity*; not as oppoſed to *Infirm*, and ſignifies *abſolute perfection.* Or to expound it more exactly, Our Maſter ſpeaks in that place touching the *latitude* of our *Charity*, which he would not have confin'd within the *limits* of our *Country*, or our *Acquaintance*, our *Friends*, and *Brethren*; But he would have us extend *our* Love, as our Father in Heaven extendeth *His*, as well to our *Enemies*, as to our *Friends.* That this

this is the meaning of the *Text*, is very evident from the *Context*, and from the parallel place of Scripture, *Luke 6. 36.* where on the very ſame occaſion of exhorting his Diſciples *to love their Enemies*, he concludes in theſe words, *Be ye merciful as your Father in Heaven is merciful.* But now ſuppoſe that That Text were to be literally expounded, and that our *Maſter* had commanded us, not only an *impartial*, but an *immaculate* obedience; an obedience *without Sin*, as well as *without Unſincerity*; yet by *Ariſtotle's* Rule, which may be a Rule amongſt *Chriſtians* too, [*That what is poſſible by our Friends, is alſo poſſible to us,*] our *Obedience* may be *adequate* to the very *exacteſt* of his *Commands*. For our *Maſter* is our *Friend*; (as he himſelf hath call'd himſelf, *John* 13.15.) And he hath *ſatisfied* the *Law*, as well by his *Active*, as by his *Paſſive* Obedience; And this he hath done in *our behalf* too. And if by the *Friendſhip* of our *Maſter* (imputing to *us* his *own* Obedience) his *Commands* are *fæſible*, and to be done; If *we can do all things* through Him that *ſtrengthens* us by his *Grace*, through Him that *directs* us by his *Example*, through him

Τὰ δὲ τῶν φίλων δι' ἡμῶν πως ἐστι. Ariſtot. Eth.

him that *ſatisfies* for our Rebellions by his *perfection* of *Obedience* in *our Behalf*; we can never ſure complain of an *Egyptian Task-maſter*, But may modeſtly rather make him St. *Auſtin*'s Challenge, *Da Domine quod jubes, & jube quod vis.* Do thou *command* us, ô Lord, even *what thou wilt*, whilſt thou doſt give us both to *will*, and alſo to *do* what thou *commandeſt*.

Auguſtin. l. 10. Confeſſionum, c. 28, 29, 30.

Philip. 2.

§ 10. Come we now from the *firſt* unto the *following Ingredients*, of which a *perfectly good Maſter* muſt be *compos'd*. He ſets his Servants ſuch a Task, as is not only *poſſible*, but *eaſy* too; nor only *eaſy* to be *done*, but *pleaſant* commonly in the *doing*. Firſt ſo eaſy to be done, that *Sincerity* is imputed and reckon'd to us in ſtead of *Innocence*; and a well-meant *Endeavour* doth paſs with Chriſt for a *Performance*. Himſelf hath told us (*Matth.* 7. 7.) That as *pretious* as Heaven is, we may *have* it for the *asking*. As *inacceſſibly* as God is plac'd, we may *find* him for the *ſeeking*. And as *faſt* as the *Door* is *ſhut*, we ſhall have it *open'd* for but the *knocking*. 'Tis true indeed our *good Maſter* hath both a *Yoke*, and a *Burden*, (Matth. 11. 30.)

30.) But the one is ſo *eaſy*, and the other is ſo *light*, that even his *Yoke* gives us *freedom*, and his *Burden ſtrength*. It is therefore a ψυχρὸν, or cold expreſſion in St. *John*, to ſay *His Commandments are not grievous*; for (to uſe the *Phyſician*'s Language) they are *cordial* and *reſtaurative* to ſuch as *faint*, *paregorical* and *anodynous* to ſuch as are in great *pain*. Witneſs the *Recipe* which is given by the great *Phyſician* of our Souls, *Matth.* 11. 29. where firſt having præmiſed, *Come unto me all ye that labour and are heavy laden, and I will give you Reſt*; he preſently adds this Receipt, ἄρατε τὸν ζυγόν, *Take my Yoke upon you*, [that is, my *Præcepts*,] *and ye ſhall find Reſt unto your Souls*. He *binds* us, we ſee, But with *ſilken Fetters*. He *loads* us indeed, But as the Poets loaded *Atlas*, when they plac'd *that Heaven* upon his *ſhoulders*, without the Influence of which he could not have ſtood upon his *Feet*. Thus our Lord (without a fiction) bids us *bear* our own *Prop*, and *undergo* ſuch a *Burden* as *holds us up*; yea ſuch a Burden as mounts us upwards. Nor could we ſoar as *high* as Heaven, if we were not thus *laden*.

§ 11.

§ 11. Such is the *eaſineſs* of our Service; And then for the *pleaſantneſs*, we have the Verdict of St. *Chryſoſtom*, δυσκολώτεροι ἡ χαλία τῆς ἀρετῆς. *Vertue*, without a Heaven, is ſo much *pleaſanter* than *Vice*, that all the *School* of the *Peripateticks* thought fit to call it their *Summum Bonum*. Nor is there any thing more obvious in ſeveral parts of our Goſpel, than for *Grace* to be expreſs'd by the *Kingdom of Heaven*. As if our preſent *ſtate* of *Grace* were the *Inchoation* of our *Glory*; and that by the *newneſs* of our *Life*, we did but *antedate* our *Reſurrection*. The greateſt Happineſs under Heaven, being as *Ariſtotle* defines it, when * our *Souls* are ever *working* by the *ſquare* and *directions* of the moſt exact and conſummate *vertue*. For what but *this* was the deſign of our own *good Maſter*, in that *Abridgment* of all his Precepts, *Be ye perfect as your Father in Heaven is perfect?*

Gloria eſt Gratia conſummata. P. Ferius Specim. Schol. Orth. c. 13.

* Ἡ ἐνέργεια τῆς ψυχῆς λογικῆς καθ' ἀρετὴν τελειοτάτην. Ariſtot. Eth. l. 1. c. 7.

§ 12. That other *Maſter* of mens *Souls*, Chriſt's *Competitor* for our *Service*, treats all his Vaſſals with greater Tyranny, than even the Malice of *Zoſimus* could deſcribe in *Conſtantine*, or *Suetonius* in *Veſpaſian*. Not only

only puts *excize* upon their *offices* of *Nature*, and makes them *proſtitute* their *Daughters* to *pay* their *Tribute*; But even *tortures* them with the *moral* of what the *Poets* could but *Invent*. Uſes the *Proud* man like *Siſyphus*, the *Envious* like *Prometheus*, the *Avaricious* like *Tantalus*, and the *Luſtful* like *Ixion*. But now with *This* let us compare the moſt *reaſonable Service* which *Chriſt* injoyns. He does not buſy us at *once* about *many* things. For his Commandments at the largeſt are but a *Decalogue*, and yet are ſhrunk to a *Dichotomie*. The whole Duty of a Chriſtian being only This, *To love his God with all his heart*, and *his Neighbour as himſelf*. Now is there any thing in the world, either more *ſuitable* to our *Nature*, or more *agreable* to our *deſires*, (I mean to our deſires either of *profit*, or *reputation*,) than to love *God* and our *Neighbour* after the meaſure that he injoyns? Nothing ſure is more *noble*, than by the *loving* of our *God*, to become his *Favourites* and *Friends*; nothing more *profitable* or *gainful*, than by the *loving* of our *Neighbour*, to lay up *Treaſure* upon *uſe* in the *Bank* of *Heaven*. Yet into theſe *two Bottoms* the ſeveral *Duties*

Quæ unquam brevior et efficacior Doctrinâ tuâ Ieſu bone? non ſuades niſi credere, et non præcipis niſi amare. Quid facilius quàm Deo credere? Quid dulcius quàm ipſum amare? Quàm ſuave eſt Jugum tuum, quàm leve onus! Nicol. de Cuſa de viſione Dei. cap. 24. p. 207.

of a *Chriſtian* are all *wound up*. Which if we *unravel* into *Particulars*, what a lovely Rank of Graces may we obſerve to *march forth*? ſuch as are *Faith*, and *Humility*, *Chaſtity*, and *Sobriety*, *Merciſulneſs*, and *Juſtice*, and other Couples of the like nature; *Quæ utique omnia non onerant nos, ſed ornant*, as ſomewhere *Salvian* is pleas'd to word it. That is, our *Duty* is ſo much our *ornament*, our *Labour* ſo much our *eaſe*, and our *Burden* ſo much our *prop*, That our *good Maſter* in effect requires no more of us than This, That at leaſt for *his* ſake, if not our *own*, we will do ſo much as be at *Liberty*; that we will *gratifie* him ſo far, as to take our *eaſe*; and that in *love* to ſo *good* a *Maſter*, we will *vouchſafe* but to be *happy*.

§ 13. But, to paſs a little farther to *other Inſtances* of a *good Maſter*; Our Maſter Chriſt doth command us no *meaner* things, than He *Himſelf* in his perſon hath done before us. He *ſuffer'd* a *Birth*, that he might be *under* the Law; and *indur'd* a *Life*, that he might *fulfil* it. Like the Emperour *Hadrian* in *Spartianus*, (who underwent as much Service as the *meaneſt Soldier* in his Army,) our *Maſter*

Gal. 4. 4.

Hadrianus omnia ad Gregarij Militis modum fecit. Spartian.

Maſter thought it not below him, to *waſh* and *wipe his Diſciples Feet*: Call'd *Judas Friend*, in the ſame Inſtant that he *betray'd* him. He *emptied* himſelf of *Glory*; became of *no reputation*; not only *prayed* for his *Perſecutors*, but *laid down* his Life even for *them* that *took* it *away*. In every *Action* of his *converſe* he ſet us a *Copy* of *Obedience*, as well to *facilitate* our Tranſcript, as to *commend* it; that we might neither *think* it *much*, nor find it *difficult*. John 13. 5, 15.

§ 14. It is another great point of our Maſter's *Goodneſs*, That he does not *break* with us for *every fault*. Although we *run* away *from* him, (as, God know's, we do too often;) yet he does not in his diſpleaſure preſently *turn* us out of his *Service*; but deſires that his *Goodneſs* may *lead* us back unto *Repentance*. And as he is not ſoon *offended*, ſo when he is, he is quickly *pleas'd*. We ſhall be ſure to *find* mercy, at the price of *ſhewing* it. For *Luke* 6. 37. we are promis'd an ἀπολυθήσεσθε for a cheap ἀπολύετε, 'Tis but *forgive*, and *ye ſhall be forgiven*. Nay ſo vehemently *Good* is our Maſter Chriſt, that he *ſends* and *ſues* to us for our *conſent* to be for-

given. *We are Embaſſadours for Chriſt*, (ſaith St. *Paul* by the Spirit in his Epiſtle to the *Corinthians*,) *as if God* himſelf *did beſeech you by us, we pray you in Chriſt's ſtead, be ye reconciled unto God*, (2 Cor. 5. 20.) Is not this a ſtrange *height* of *Condeſcenſion*, That *God* in Chriſt ſhould *beſeech* us, and that *Chriſt* by his Ambaſſadours ſhould *pray* unto us for a Pacification? That being *neglected*, He ſhould *court* us? That being *repulſed*, He ſhould *covet* us? That being *buffetted*, He ſhould *bleſs*? and moſt unworthily *affronted*, he ſhould *intreat*? Nay conſider *what it is*, which he *intreats* to have *granted*. Not that *He* may be invited to be *reconcil'd* to *us*, but that *we* will be ſo gracious as to be *reconcil'd* to *Him*; implying *God* to be *already* reconciled unto *us*. And ſo his Intreaty is only *This*, That having done him a *thouſand wrongs*, we will at laſt be *friends* with him. That how many *Injuries* ſoever we have offer'd him for the time paſs't, we will not *aggravate* them All, by our *Contempt* of that *Pardon* he offers to us. That having offended againſt his *Juſtice*, we will not ſin-away his *Love*, and his *Mercy* too. But that after the many *Breaches* which

which *we alone* have made *wide* betwixt *Him* and *Us*, we will finally *admit* of a *Reconcilement*. Thus it appears by the Ingredients of which a perfect Good Maſter may be compos'd, that Jeſus Chriſt is a Good Maſter, and a Good Maſter in perfection.

§ 15. Laſt of all, if to the *work* which our Lord *requires*, to wit *obedience* unto his *Præcepts*, we add the *wages* which he *promiſeth*, *Eternal Life*, we muſt confeſs him as *good* a *Maſter*, as his *Servants* are able to *wiſh*, or *fancy*. Do but compare him with the *Maſters* of *greateſt Note* amongſt the *Heathen*. *Epicurus* taught his Scholars, that the *greateſt Happineſs* they could aim at was the *Pleaſure of the Mind*. *Ariſtippus* and *Eudoxus* were for *that* of the *Body*. *Diodorus* went no higher, than to the *Abſence* only of *Pain*. *Herillus* thought rather the *Perfection* of *knowledge*. The *Stoicks* gave the preference to an *Unpaſſionateneſs* of *Life*. The *Peripateticks* made it of *three Ingredients*. The *firſt* whereof was *Vertue*, which they call the τὸ κύριον, or *great Eſſential*; The *ſecond* Ingredient was a *Compound*, comprehending all the *Goods* both of *Body* and *Fortune*, and thoſe

* Diog. Laert. in vitâ Epic.

Ariſtot. Eth. l. 10. cap. 2.

thoſe as the τὰ ὑπηρετικὰ, not as *Parts*, but *Subſervients* to the Fœlicity of Man; The third was *Pleaſure*, and *that* they were pleaſed to expreſs by the τὸ τέλος ἐπιγινόμενον, not as a *part*, or a *ſubſervient*, but a meer *Conſequent* of Bliſs. Thus the *great Maſters* amongſt the *Heathen* did direct their *Diſciples* by the *Dimm light* of *Nature*. But *Chriſt alone* is the *good Maſter*, who has both *taught* us as his *Diſciples*, and alſo *promis'd* us as his *Servants*, *Eternal Life*.

§ 16. And the *leaſt* Meaſure of ſuch Wages, as *Life* added to *Eternity*, and to *Both* the *Fruition* of *God himſelf*, is tranſcendently greater than the *greateſt* meaſure of our *Obedience*. A Chriſtian's *Vails* are more worth, than his *Service* comes to. The very *Earneſt* our Maſter gives, (if we compare it with our *work*,) might *very* well ſuffice for our *Wages* too. But his *final Reward* (which is expreſs'd by *Life Eternal*) does amount to ſo huge and unconceivable a value, that the Caſe ſtands with *us*, as heretofore with *Simonides*, when demanded by *Hiero* the *Definition* of *God*; the longer we ſtudy to *ſum it up*, the more we ſhall find it *unconceivable*. And

Quantò diutiùs conſidero, tantò mihi Res videtur obſcurior. Simonid. ad Hieron.

And what we cannot *conceive*, we can much *leſs utter*. It is not only the greateſt that we can *have*, nor only the greateſt that can be *had*, but even the greateſt we are able to *ask* or *think*, the greateſt we are able to *wiſh* or *fancy*. The very *Hope* and *Expectation* of *Life Eternal*, although at many years *diſtance*, and wrapt up in *Futurity*, does carry with it the *greateſt Pleaſure* of which we are capable whilſt we are *here*; not to mention thoſe Pleaſures which it will raviſh us with *hereafter*. For *That* is ſure the greateſt *wages*, and carries with it the greateſt *pleaſure*, whoſe very *hope* and *expectation* is apt to *ſoften* the *hardeſt work*, and able to *alleviate* the *heavieſt Burden*. But the *hope* and *expectation* of *Life Eternal*, and the *Glory to be reveal'd*, is apt to *ſoften* the hardeſt *work*, and to *lighten* the heavieſt *Burden*; therefore *That* is the greateſt *wages*, and carries with it the greateſt *Pleaſure*. The *Aſſumption* is to be prov'd by an Induction of particulars: I mean the admirable *Experiments* which have been made in this life by *Saints* and *Martyrs*; whoſe very *Torments* have been *ſweeten'd* and made *delicious*, by nothing elſe but the *Foretaſts*

Καὶ κὰν ἀεὶ κόλλᾳ, ἢ ἀεὶ νέᾳ. Callimachus in Hymn. ad Apoll.

taſts of *Life Eternal*. Were *Life Eternal* nothing better, than a kind of *perpetual Youth*, an *unmovable ſtation* upon the point of *One-and-twenty*, we may gueſs how much *admir'd*, and how much *coveted* it would be, by the *Care* which People take of their *Embonpoint*. How many uſe their *Thrid* of *Life*, as prudent *Penelope* did her *Web*? when being *wound up* to a *Real Age*, they *unravel* it again to a *ſeeming Youth*? So very *willing* they are to *live*, and yet ſo very *unwilling* to *outlive* Beauty, that they will needs *court Eternity* by a *Nurſery* of *Colours*. So that when *fifty* or *threeſcore* years begin to be *legible* in their *Faces*, (*characters* there *dug* by the *Plough* of *Time*,) A Daſh or two of their *Pencil* will ſtrike off *Twenty*. And therefore the *years* which they have *liv'd*, though ſcarce the *Childhood* of *Life Eternal*, may yet aſſiſt them in its *Diſcovery* as far as a little *imperfect Gueſs*. They who fain would *never dye*, can tell me beſt how ſweet is *life*; And They who fain would *ne're* be *old*, can beſt inform me of *Eternity*.

§ 17. But I muſt not here make a Panegyrick of Life Eternal; as well becauſe I inſiſted

inſiſted on it in conſidering the *nature* of the young man's *Inquiry*, as becauſe I muſt haſten to make *Advantage* of what already hath been deliver'd.

Since therefore Chriſt is ſo much a *Maſter*, as to beget our greateſt *Reverence*; And yet a Maſter ſo full of *goodneſs*, as to merit our greateſt *Love*; a *Maſter*, to *challenge* our obedience; and a *Good* Maſter, to *invite* it; A *Maſter*, to keep us from *Contempt*; and yet withal a *good* Maſter, whereby to give us *Familiarity*; A *Maſter*, to ſet us on *work*; and a *good* Maſter, to *reward* us; Since (I ſay) he is ſo *good*, as to be *willing* to *Allure*, what he is ſo much a *Maſter*, as to be *able* to *compel*; Since our Imployment is not only very *proportionable* to our *ſtrength*, but very *conformable* to our *Nature*; not only tending to our *Intereſt*, but even agreeable to our *Deſires*; Since our *Maſter* is *Goodneſs* it *ſelf*, our *Service Freedom* as well as *Pleaſure*, and our *Wages Eternal Life*; Let us not *ſerve* him only for *fear*, but let us *fear* him only for *love*. Rather as a *Good Maſter*, who will *Reward*, than as a *Maſter*, who can *puniſh*. Let not our *obedience* be meerly *ſervile*, and

only paid to the *Law* of a *Carnal Commandment*, (Heb. 7. 16.) But *filial* rather and *ingenuous*, to the Law that is *Spiritual*, (Rom. 7. 14.) *Job* was objected againſt by *Satan*, that he *ſerv'd God for ſomething*; and that the ſource of his obedience was but a *mercenary* Devotion. Now though we cannot but have *ſomething* for *ſerving God*, yet (that *Hell* may not *upbraid* us) let us ſerve him for *nothing* more, than the honour and happineſs to *ſerve* him. Shall we ſerve our *Good* Maſter from the ſame *baſe Principle*, from which the very *worſt* Servants will ſerve an *ill* one? For ſhame let us not ſerve him, as *vanquiſh'd* People do ſerve their *Tyrants*, or as ſome poor *Indians* do ſerve the *Devil*, only to the end that he may *not hurt us*. Will he *accept* of our Service (think ye) when we do make him our *ſhelter*, but not our *choice*? a kind of δεύτερον πλοῦν, or a meer *Plank* after a *ſhipwrack*? He is little beholding to ſuch a *Proſelyte*, whom only his *Enemy* hath made his *Friend*; and may rather thank *Hell* for our *Obedience*, when we come to him but in a *Fright*. I would not (with the Woman who was met in the way by

by Biſhop *Ivo*, with a *Firebrand* in one hand, and a *Bucket* of *Water* in the *other*,) either *burn* up the Joys of *Heaven*, or *extinguiſh* the *Fire* of *Hell*; But ſo much I am of that Woman's mind, that (if I might have mine own wiſh,) I would have all Chriſtian Servants to love This Maſter a great deal *more* than the *Joys* of *Heaven*; And I would have them fear his *Anger* a great deal *more* than the *Pains* of *Hell*. If He did *empty* himſelf of *Glory*, and as it were *go out of Himſelf* to give us *Grace*; How ſhould we *empty* our ſelves of *all* that is *dear* unto us, and even *go out of our ſelves* too, by *Self-denials*, to advance his *Glory*? O let us therefore be ſuch *generous* and *diſintereſſed* Servants, as to *vye* Obedience with his Commands. In an humble kind of Contention, let us indeavour to *out-do*, and (if occaſion ever ſerve) to *out-ſuffer* what he commands us. Since *Heaven* it ſelf is the *Merchandize*, which (in the Parable of our Lord) muſt be ſold for *ſweat*; let us more *out-bid* the *Phariſees*, than the *Phariſees* did the *Law*. And that our Maſter may ſay to *us* in his Kingdom of Glory,

Matth. 13.46.

[*Well done good Servants*,] Say we to him in this of Grace, [*Good Maſter what ſhall we do?*] Let us not admit of Ignobler Motives for the preſent *exciting* us to our *Duties*, than the bare *doing* them in *this* world, and an *Inheritance* in *the next*. A good life *here*, and *hereafter* an *Eternal*. *Now* the *Earneſt* of our Service, and *then* the *Wages*. The very *Earneſt* of ſuch an *Eſtimate*, but ſo *ineſtimable* the *Wages*, that 'tis not ſo fit to be *deſcrib'd*, as to be *preſs'd* and *urg'd* home on a Congregation. For the Knowledge of *This* (unlike That of other things) dwells in the * *Heart*, not in the *Head*. The way to *underſtand* the Joys of *Heaven* (with St. *Paul*,) is (with St. *Paul*) to be *rapt up thither*. Rapt up in *zeal*, and *affection*, not in *fancy*, and *ſpeculation*. In the *yerning* of the *Bowels*, not in the *working* of the *Brains*. Let the *Scepticks* therefore *diſpute* themſelves to *Heaven*, whilſt *we* in ſilence are *walking* thither. Let the *Schoolmen* take it in *ſubtilty*, and *we* in *deed*. Let the *Pelagians* or *Socinians* try to *purchaſe* Eternal Life, whilſt *we inherit* it. Let the Sanguin *Fiduciary poſſeſs* himſelf of Bliſs, whilſt *we contend* for it.

* Matth. 13. 15.

it. Let the *Philoſopher* injoy it as well as he can in his *Contemplations*; *we* ſhall beſt contemplate it in our *Injoyment.*

Which God of his Mercy vouchſafe unto us, even for the Glory of his Name, and for the worthineſs of his Son, our great and good Maſter the Lord Jeſus Chriſt. To whom with the Father in the Unity of the Spirit, be Honour and Glory both now and for ever.

THE

THE INHERITANCE OF ETERNITY IS God's Free Gift After all our WORKING.

MARK X. 17.

Good Master, what shall I do, that I may Inherit Æternal Life?

A *Quæstion* set forth in such *happy Terms*, that I conceive it will be easy to *resolve* it out of *it self*. For the way to *inherit Eternal Life*, is to receive and own *Christ*

Chriſt both as a *Maſter*, and as a *Good* Maſter; to *obey* him as the *firſt*, and to *love* him as the *ſecond*, and to *revere* him as *both together*; and when All is *done*, ſtill to ask *what we ſhall do*; to believe he will *reward* us *according* to our Doings, and not only *ſo*, but *above* them too.

The *Compellation* having been handled in both its parts, I muſt proceed unto the *matter* and the *manner* of the *Quæſtion*, together with the *manner* of *attaining* to the *End*, or the *final Cauſe*. The *matter* is imply'd in the τὸ ποιεῖν, and the *manner* in the τὸ τί. From *both together* there ariſeth this *Doctrinal Propoſition.*

That in *duty* and *gratitude* to ſuch a *Good Maſter* as This, we muſt accompt our ſelves obliged to two Returns. To wit a *Readineſs* of *obedience*, and a *Reſignedneſs* of *Wills*. Firſt a *Readineſs* of *Obedience*, even becauſe he is our *Maſter:* Next a *Reſignedneſs* of *Wills*, becauſe he is a *Good* Maſter. Our Chriſtian Tribute to *both together*, [to wit his *Authority*, and his *Goodneſs*,] muſt be at once *Univerſal* and *Unconſtrain'd*. Τί ποιήσω; *what* ſhall I do? that is to ſay, *I will do any thing.*

I

I am ready to *perform* whatſoever thou ſhalt *appoint*, be it never ſo *harſh*, or be it never ſo *difficult*. For *Life Eternal* is ſuch a *prize*, as for which I can never do *enough*. I ſay not therefore what I *will* do, but humbly ask what I *ſhall*. This I take to be the Scope of the τί ποιήσω; and by conſequence the ground of my *Propoſition*.

When I contemplate on God Almighty as the Θεὸς Δημιουργικὸς, (to uſe the phraſe of the *Pythagoreans*,) both as a *God*, and as a *Creator*, In his *Eſſence*, and in his *Attributes*, in the *Unity* of his *Nature*, and in the *Variety* of his *Works*; I know not whether I ſhould conclude him to be more *ſimple* in *Himſelf*, or elſe more *different* in his *Diſpenſations*. And though this *Difference* does appear in the whole *œconomy* of the *Creation*; yet is it no where ſo *conſpicuous*, as it is betwixt *us*, and our *Fellow-Creatures*. Which if we have leiſure but to *compare*, we ſhall find in *other* Creatures ſo many Traces of God's *Divinity*, But withal in *our ſelves* ſuch great *Remarques* of his *ſpecial Favour*, that though to *Them* he is a *juſt* and a *gracious* God, I may ſay

that to *us* he is a *Partial* one. *They* acknowledge him a *Soveraign*; But *we* have the honour to call him *Father*. *They* are the objects of his *Almightineſs*, But *we* of his *Indulgence* and tender *Love*. *Them* indeed he *created*, But *us* he created in a *Similitude* with *Himſelf*. *Them* he hath confin'd unto the Dictates of an *Appetite*; *But hath turn'd *us* looſe unto the *Liberty* of a *Will*. *Them* he *condemn'd* to be *infallible*, for *want* of *reaſon*; To *us* he gives the *uſe* of *reaſon*, and ſo the *privilege* to be led into *Truth* or *Error*. As *they* are never *unfaithful*, ſo are they ever *preſs'd* Soldiers in God's great *Hoſt*. But *we* have the honour to be capable either of *Blame* or *Commendation*, by our being either *Rebels*, or *Voluntiers*. And according to this *Diverſity* of *Endowments* in the Creature, 'Tis very juſt he ſhould expect a like *Diverſity* of *Obedience*. From *Them* a *fatal* obedience; from *us* a *filial*. They are to *ſuffer* their Maker's will; But *we* properly to *do* it. They to ſerve him out of *neceſſity*; But *we* from *choice*. They are to *ſubmit* to his Good Pleaſure; But *we* to *love* it. Or (to ſum up the Difference with greater *præ-*

ciſeneſs

* Μόνη ἡ ἀνθρώπου ψυχὴ λελάμψη παρὰ θεῦ τὸ ἐκούσιον κίνησιν, ἢ κατὰ τοῦτο ὁμοιωθεῖσα αὐτῷ, χαλεπῆς ἀσπόνδης τῆς ἀνάγκης ἐλευθερωθεῖσα. Philo περὶ τῦ ἀτρεπ. θεὸ. p. 234.

ciſeneſs as well as *brevity*,) The *other* Creatures may be ſaid *not to reſiſt* his Commands; But *we* only to *obey* them. *Obedience* properly being *That*, which proceeds from *Option*; And *That* the *beſt* of our obedience, which is the *Production* of our *Love*.

But ſee how much the *Scene* is *ſhifted*, ſince firſt we *enter'd* upon the *Theatre*; and how oppoſitely we *act* to God's Great *Deſign*. For *the Ox knoweth his owner, and the Aſs his Maſter's Crib*; God's *other* Creatures *will*, but only his *People* will *not* obey him. The *Sun* was not too *high*, nor the * *Sea* too *unruly*; *Hell* was not too *guilty*, nor the *Grave* too *ſtrong*. For we know the very *Devils* obey'd our Saviour in his *Life*; and *Death it ſelf* at his *Reſurrection*. But as if the *partiality* of God to *man*, by which he made him as the *youngeſt*, ſo the *deareſt* Child of his Creation, had only given us that *ſad* and *accurſed* Privilege, of becoming more *obliged*, and by conſequence more *miſerable*, becauſe more *ingrateful* than all the Reſt; *we*, the προνοίας μέγιστον ἄγαλμα in St. *Chryſoſtom*, even the *Pride* of his *Workmanſhip*, and the prime *Buſineſs* of his *Providence*, are the ſole Remnant of his

Iſa. 1.

* Matth. 8. 27.

Creation, who turn the *Inſtances* of his *Goodneſs* into Unnatural *Inſtruments* of his *Diſhonour*. The only ſublunary Creatures that *Underſtand* his will, And yet (the Devils alone excepted) the only Creatures that *diſpute* it.

Some there are who will *obey* him by all means poſſible, But with a *tacit Proviſo* that he will firſt obey *Them*. So far forth as they are *pleas'd* with the condition of his *Service*, they are ready to *ſerve* him in what he *pleaſeth*. If Chriſt but once ſay the word, they will quickly *follow* him to Mount *Tabor*, or (if need be) they will go *before* him. But when he goes to Mount *Calvary*, they will be ſure to ſtay *behind*; or they will *follow* him *then* too, that is, they will not come *near* him. Move *after* him they will, but will think it *good manners*, to do it at a *great* and an *humble Diſtance*, like the *Cathariſts* of *old*, who of *late* are call'd *Puritans*, (the more *Unclean* in *God's* Eyes for being ſo *righteous* in their *own*,) on a præſumption they ſhall *dye the Death of the righteous*, they do not much ſcruple what *life* they lead. The *Promiſes* of their *good Maſter* they ſwallow down

Matth. 17:4.

down very *glibly*; But his *Præcepts* they cannot *digeſt*. They had rather idly *gape* after Life Eternal, than by a rigid *obedience* take the pains to *go towards* it. Or if perhaps they are content with the *working out* of their *Salvation*, yet their *Aſſurance* of their *Election* will not ſuffer them to do it *with fear and trembling*. They ſo abominate the *Popery* of coming thither *ex condigno*, and ſo hate the *Pelagianiſm* of ſeeming *worthy*, as not to take any care of becoming *fit*. 'Tis moſt agreable with the *privilege* which they pretend to, to be with *Chriſt* at his *Aſcenſion*; from whence they *leave* him all his *life* to converſe with *Publicans*; and look upon him at his *Death* as fit to be companied only by *Thieves*.

There are others of a leſs *Sanguin*, and ſo a leſs *credulous* conſtitution; who do not throw themſelves ſo *wholly*, or rather ſo *ſupinely*, into the *Arms* of Chriſt Jeſus, or ſo expect to be carried upon his *ſhoulders*, as not to make uſe of their *Eyes* and *Feet* too. Only the worſt of it is this, that having cheerfully *follow'd* him through all the paſſages of his *Life*, they at laſt *forſake* him at his *Croſs*; And if they *betray*

tray him not, like *Judas*, yet like *Peter*, they will not *own* him. Keep him company they will to the *Brink* of Happineſs, But *there* affrightedly *ſtart back*, like their Brother *Demas*. Or elſe like *Agrippa*, ἐν ὀλίγῳ Χριστιανὸν, they are *within a very little* of being *good Chriſtians*; as having made a fair ſhift to paſs the *narrowneſs* of the *way*, but only *ſticking* as 'twere at laſt at the *ſtraitneſs* of the *Gate*. As if when after a tedious march they are advanced as far as the *Door* of Heaven, they would not be at the pains to *enter in*. I cannot exemplifie what I ſay with ſo much pertinence to my Text, as by the *young and wealthy Ruler* concerned in it. It appears by the *Queſtion* which here he makes, and by his *Care* of the *Commandments*, (v. 20.) and by our Saviour's *Love to him*, (v. 21.) that he was one of ſome *growth* in his *Maſter's School*. But withal it appears, (v. 22.) that he *ſhrunk* at the thought of an *harder Leſſon*. He had *obſerved the Commandments even from his youth*. That was *well*, but not *enough*. For *one thing he lacked*, (as his own *Good Maſter* told him,) even *the ſelling all he had*, and *giving it to the Poor*. But as if he had

had forgotten the generosity of his Quæstion, [τί ποιήσω; *what shall I do?*] whereby he evidently imply'd *he would stick at nothing*, which by this his *Good Master* should be *injoyn'd*; he *was sad at that saying, and went away grieved.* And the reason of it was, *He had great Possessions*, (v. 23.)

It seems a *Treasure* here on *Earth* is so commonly *inconsistent* with one in *Heaven*, that we must *part* with the *one*, to *injoy* the *other.* And agreably our Saviour *Matth.* 13. 46. compares the *Kingdom of Heaven to a Pearl of great price, which a Merchant sold all he had to purchase.* Great Possessions do so *incumber* a spiritual *Traveller* in his *Journey*, that the *Door* of *Heaven* to a *Dives*, is (in the Judgment of our *Master* who *cannot err*) as the *Eye* of a *Needle* to a *Camel*, (v. 25.) which 'tis impossible he should *enter*, or be able to *pass through*, unless by *crumbling* his *Possessions* into as many *small parts*, as there are *objects* of his *Charity* to assist him in the *Division.* I do not say *as many parts*, as there are *poor men and women* who crave for *Alms*, (the parts would then be *too little*, and instead of *entring* the Needles Eye, would fall *beside*

beſide it,) But I ſay *as many parts*, as there are *objects of his Charity*; which *all* are *not*, who are very *poor*, becauſe their *Poverty* may be their *Sin*, (by an obvious *Metonymy* of the *efficient* for the *effect*,) unjuſtly *gotten*, for *want* of *labour*; and for the ſame *want* of *labour*, unjuſtly *kept*. Elſe our *Laws* had been *unchriſtian* in providing a *Bridewell* and a *Beadle* for ſuch as *beg*; nay St. *Paul* had been *cruel* in condemning *ſome* of them to *dye* by *Famin*. For he *commanded* his *Theſſalonians*, that *if any would not labour*, *they ſhould not eat*, (2 *Theſſ.* 3. 10.) But (to *reſume* my Diſcourſe, where this *Parentheſis* made me *leave* it;) we ſee the *Camel*, or the *Rich man*, may not only be enabled to *paſs* the *Eye* of a *Needle*, (that is to ſay, the *Door* of *Heaven*,) by giving the *Bunch* upon his *Back*, that is, his *Riches* to the Poor; but he may do it and ſtill be *rich*; nor can be *rich in good works*, until 'tis *done*. For though by *having* great Poſſeſſions he is in a *capacity* of being rich, yet truly *His* they cannot be, until he has mercifully *employ'd* them.

Quas dederis ſolas ſemper habebis Opes.

But

But however this is *pertinent* to as much of my Text as I am upon, if the wealthy man's *Question* be duly compar'd with the following *Answers*; yet it seems 'tis so *sublime* and so *untrodden* a piece of our Lord's Philosophy, so very *heterodox* and *strange* to the conceptions of Carnality, that it either *transcendeth* our *Capacities*, or is too *opposite* to our *Desires*. Such incompatible *Masters* are *God* and *Mammon*, that as *Conscience* by a Proverb is the *poor* man's *Vertue*, so *Life Eternal* by a Promise is the *poor* man's *Reward*. For though to have life *wedded* to Eternity, is a *Match* we like well; yet unwilling we are often to pay the *Dowry*. We are commonly more inclinable to part with our *Sweat*, than with our *Mony*; and are readier, of the two, to *earn* Heaven, than to *buy* it. And yet this *Earning* of it also, as it does too much *exceed* our *strength*, so it too much *crosses* our *Inclinations*. We are contented to *serve* our Master, but so as it may stand with our *ease*, and *leisure*. Like that Disciple in St. *Matthew*, who was willing and ready to *follow Christ*, but *so* as in the *first place* to *bury his Father*. Or like them that Matth. 8. 21.

were *bid* to the *wedding Feaſt*, if we have nothing elſe to do, we are forſooth his *humble Servants*. But if we have either a *Field* to *prove*, a yoke of *Oxen* to *try*, or a *Wife* to *marry*, we receive and return his Invitation, with an [*I pray you have me excus'd*] If he invites us to the *Miracle* of *Loaves* and *Fiſhes*, *then* indeed the Caſe is *alter'd*, and we ſhall flock to him by *thouſands*. But if we are bid
Matth. 14. 21. to ſup with him upon a *Meſs* of *ſowre Herbs*, (as at the *Paſſover*,) or to partake of an *Oleo* made of *Vinegar and Gall*; (as at the time of his Crucifixion,) then we affect being *abſtemious*, we lay our *hand* upon our *mouth*, and thank him as much as if we did. That is to ſay, in all ſuch Caſes, either we are not at *leiſure*, or elſe we do not like our *Fare*.

Whereas when the *Maſter* is ſo tranſcendently *Good*, that for the *work* of a few *Minutes* he gives an *Eternity* of *Reward*, we ſhould prevent his *Commands* with a τί ποιήσομεν, *what kind of Service wilt thou command us?* we ſhould afford him (for *ſhame*) as great a *Reſignedneſs* of *Wills*, as that Heathen man *Cleanthes* gave to his *Jupiter*, and his

Fate.

Fate. Ἄγε δὴ μὲ ὦ Ζεῦ, καὶ σὺ γ' ὦ Πεπρωμένη. Since on condition that he *ſaves* us, we care not *how*; we ſhould invite him to *command* us, we care not *what*; and to *lead* us, we care not *whither*. We ſhould give him up our *Souls* as ſo many *Blanks*, or *unwritten Tables*, æqually ſuſceptible of *all*, which our *Maſter* ſhall be pleas'd to *imprint* upon us. For in the Eighteenth Chapter of St. *Luke*, (v. 17.) *Whoſoever ſhall not receive the Kingdom of God*, (that is, the *Præcepts* of the *Goſpel*,) ὡς παιδίον, as a *little Child*, (that is, as one who is *paſſive*, and of a *teachable* Diſpoſition, *impartially* receptive of *all impreſſions*, which the Tenor of the *Goſpel* ſhall *ſtamp* upon him;) οὐ μὴ εἰσέλθῃ ſaith our Saviour, *he ſhall in no wiſe enter therein*. And this, no doubt, is the meaning of *that Petition* in the Lord's Prayer, *Thy will be done in Earth, as it is in Heaven*. Which notes a *ſufferance* (ſaith *Tertullian*) to which, when we pray, we *excite* our ſelves. But certainly That cannot be all. For we pray in that Petition, as well for the *doing* of what he *commands*, as for the *ſuffering* of what he *inflicts*. Thy will be done, not only *upon* us,

Matth. 26. 42.

Sufferentiam notat ad quam nos ipſos admonemus. Tertull.

but *by* us too. Let it be done here on *Earth*, with the ſame *Alacrity* as in *Heaven*; Let it be done by thy *Children*, with as much *Impartiality* as by thy *Servants*; Let it be done by us *Men*, as *unconſtrainedly* as by *Angels*. If thou wilt have us to *buy* Salvation, let us not chooſe our *own Price*. If thou wilt have us to *work it out*, let us not chooſe our own *Task*. If thou wilt have us to do it *preſently*, let us not chooſe our *own Time*. Give us *Reſignedneſs* of *Spirits*, and with *That*, what thou *pleaſeſt*. Be thy *Injunctions* never ſo *hard*, or thy *Croſs* never ſo *heavy*; be it the *giving up* our *Livelyhoods*, or be it the *parting* with our *Lives*, γενηθήτω τὸ θέλημά σου, *Thy will be done.* 'Tis true we may pray with our Bleſſed Saviour, *Father if it be poſſible, let this Cup paſs from us.* But then we muſt pray with our Saviour too, *Nevertheleſs not our will, but thy will be done.*

Herodian. l. 6. p. 129.

I remember *Herodian* reports of *Alexander*, (the Couſin German to *Pſeud Antonine*,) He was ſo perfectly at the Devotion of *his* Mother *Mammæa*, as to obey her in thoſe things ἐν οἷς μάλιστα ἀπηρέσκετο, *in which he was moſt of all diſpleaſed.* Not diſobeying her even

even in *thoſe*, in which *Diſobedience* had been a *Duty*. And 'twas *Pythagoras* his Theology, not only μὴ προσαγανακτῶν τῇ θείᾳ Προνοίᾳ, in *Jamblicus*, but πρᾴως φέρειν in *Hierocles*; not only *not to repine* at God's œconomy, but with all *gentleneſs* to *embrace* it. Nor only to *obſerve*, and to *do* his will, even *then* when it thwarted *theirs*; but to accommodate and conform *their* will to *His*. I am ſorry I muſt ſay, (what yet I *muſt*,) that were *Pythagoras* his *Metempſychoſis* now to be *verified* in *Himſelf*, and He again to teach Philoſophy in theſe our days; I know not which were the more probable, either for *us* to be the better for his *Chriſtian-like Principles*, or for *Him* to be the *worſe* for our *Heathen-Practice*. And becauſe *Reaſon*, by *many* Auditors, is more attended to than *Scripture*; let me beſpeak you in the Perſon, not ſo much of a *Chriſtian*, as of a *Philſopher*.

Is there any thing in the World (I do not ſay more *impious*, but) more *unpolitick*, than for a *Lump* of *Infirmities* to enter the *Liſts* with the *Almighty*? or for a thing of a *Span long* to reſiſt *Immenſity*? Our *Diſobedience*

obedience to ſuch a *Maſter* will be found æqually *ridiculous*, whether we hope to thrive in it by *Oppoſition*, or *Avoidance*. For dare we *ſtand* againſt Him who is *Omnipotent*? Or can we *fly from* Him that's *every where*? Do we live in *fear* of *Them* that can *hurt* the *Body*? and are we undaunted only at *Him* who can *kill* the *Soul*? *Jacob* could not *wreſtle* with him, though he did it for a *Bleſſing*, without the *Diſjoynting* of his *Thigh*; and ſhall we ſtruggle for a *Curſe*, even at the price of a *Damnation*? If *Auſonius* could ſay of the Roman Emperour, That *'twas not ſafe ſcribling againſt a Man, who had the Power to proſcribe*; And *Phavorinus* of *Hadrian*, *That 'twas not good to diſpute with ſuch a Perſon, as had the command of thirty Legions*; Then with a greater force of reaſon, Is it not *Wiſdom*, as well as *Duty*, to yield obedience unto a *Maſter*, who is infinitely *Great* as well as *Good*, and has the *power* to *compel*, as well as the *ſweetneſs* to *invite*, and that not only our *Obedience*, but our *Aſſent* too? We count it prudence in *other* things, to make a *vertue* of *Neceſſity*. And being convinc'd we are *unable* to prevail againſt our Maſter;

Luke 12. 4,5.

Non tutum eſt in illum ſcribere qui poteſt proſcribere. Auſon.

Non rectè ſuadetis, Familiares, qui non patimini me illum doctiorem omnibus eſſe credere, qui 30. habet Legiones. Spartian. in vitâ Hadr. p. 14.

Maſter; why do we not ſtrive to be *unwilling*, and at leaſt make a *vertue* of ſo much *weakneſs?* If we duly contemplate *Inferiour Nature*, we ſhall find but too much reaſon even to *æmulate* and *ſtrive* with the things *below* us. Which yet, in this reſpect at leaſt, are ſo much *higher* than our ſelves, by how much the more they are *conformable* to the Bleſſed *Will* and *Pleaſure* of him that made them. Not only the *Beaſts*, which have *no Underſtanding*, but the *Elements*, which have *no Senſe*, do ſilently *preach* to the Chriſtian World, at once *Obedience*, and *Self-denial.* For what more *contrary* to *Nature*, than for the *Earth* to give *Rain?* or what are the *Clouds* more *unwilling* to, than they are to *rain Earth?* And yet Obedience to their Maker is a thing ſo *natural*, as that they obey him *againſt* their Nature. What is the *Sun* more *averſe* to, than either *going back*, or *ſtanding ſtill?* And yet in obedience to God's Command, He did not only *ſtand ſtill* in *Gibeon*, but withal *went back* upon the *Dial* of *Ahaz.*

Liv. l. 28. p. 678.

Hereupon it will be uſeful thus to *reaſon* within our ſelves. Are God's *Drudges* ſo inclinable

clinable to his Commands? and ſhall *we* his *Darlings* be ſo *averſe*? *They* are only obliged to their Creator for being *made*; *Our* Obligation is far *greater*, by our being made *men*; and greater yet by our being *remade*. We are not only the *Work*, but the *Breath* of God, ſaith *Tertullian*. Nay farther yet, whereas he *ſpake* only for *Them*, for *Us* he *died*. And if *they* are ſo thankful for being the *work* of his *Hands*, ſhall not we be much *more*, for being the *price* of his *Blood*? yes ſure. As 'tis our privilege, *above them*, to have a *Saviour*, and a *will*, ſo our obedience muſt be *more*, and it muſt be more *willing*. It muſt not only be *Univerſal*, (for ſo is *Theirs*,) but alſo *free*, and *unconſtrain'd*. As *other* Creatures are obedient, becauſe they *cannot* reſiſt, ſo ought *we*, becauſe we *will* not. We muſt not obey him only in *fear*, becauſe he is a great *Judge*; but becauſe he is a *Saviour*, we muſt take *Pleaſure* in our Obedience. We ought to look upon his *Præcepts*, with as kind eyes as on his *Promiſes*; and the *employment* of *ſuch* a *Maſter*, ſhould as much incourage us as our *pay*. We ought to think the Day *loſt* which

Non modo Dei opus, ſed Dei Flatus. Tertull. de Animâ, c. 19.

which is not *ſpent* in *his Service*; and *execute* his Precepts with ſo much *readineſs*, as *wiſhing* at leaſt we could *prevent* them. We ſhould not only be προθυμοι, but ἐθελοθρησκεῖς: not only ready with the *Præſcriptions*, but *Freewill-Offerings* of our Obedience. It being a *Gallantry* of Devotion, and moſt worthy of a *Chriſtian*, to be moſt of all *afraid* of offending *Him*, (not whom we find a *meer Maſter* very inclinable to *puniſh*, But) whom we find a *good Maſter*, moſt apt to *pardon*.

Let us haſten to him therefore preaching to us from the *Mount*, and let us give him our *Attention* in the ſpirit of the two Emblemes of the *Law* and the *Prophets*, which had the honour to attend him upon *Mount Tabor*. Undergoing his *meaneſt Offices* in the *humility* of a *Moſes*, and with the greateſt *earneſtneſs* performing them in the *zeal* of an *Elias*. Let us render him every Faculty both of our *Souls* and of our *Bodies*; our *Mouths* to *confeſs* him, our *Heads* to *believe* him, our *Hands* and *Feet* to *ſerve* him, our *Wills* to be *ruled*, and our *Wits* to be *captivated* by him, our *Hearts* to *love* him, and our *Lives* to *dye* for him. All which,

though it is *All*, is ſtill too *little*, if we impartially conſider the *Diſproportion* of our *Reward*, that bleſſed *Parallel* drawn out for us by God's own *Compaſs*, *Life*, and *Æternity*. A man (you *know*) would do any thing whereby to *find Life*, though (in our Saviour's *Oxymôron*) it is by *loſing* it, *Matth.* 10. 39. And as a man will part with *any* thing, to *ſave* his life; ſo with *life* too, to *eternize* it. If therefore our Saviour does *bid* us *follow* him, let us not venture to *chooſe* our *way*. And if we can but arrive at *Heaven*, it matters not much though we go by *Hell*. For comparing his *Goodneſs* with his *Maſterſhip*, his *Promiſes* with his *Precepts*, and the *Scantling* of our *Obedience* with the *Immenſity* of our *Reward*; we ſhall find that our *work* hath no proportion with our *wages*; but that we may *inquire*, when all is *done*, Good Maſter *what ſhall we do?*

And this does prompt me to proceed to my laſt Doctrinal Propoſition.

That when all is done that can be, *we are unprofitable Servants*; Our *Obedience* is not the *Cauſe*, but the meer *Condition* of our Reward.

Luke 17. 10.

ward. And we arrive at Eternal Life, not by way of *Purchaſe*, as we are *Servants*; but of *Inheritance*, as we are *Sons*. It is not here καταξιῶσθαι, but only κληρονομῆσαι, not to *deſerve*, but to *inherit* Eternal Life.

As *Chriſtianity*, like *Manhood*, hath its ſeveral *ſteps* and *degrees* of *growth*; ſo the *Soul*, as well as the *Body*, doth ſtand in need of *Food*, and *Raiment*. And agreable to the *Complexion* of *immaterial Beings*, ſhe is not only *bedeck't*, but *ſuſtain'd* with Righteouſneſs. Now as none can *inherit* Eternal Life, but He that is *born* of the *Spirit*; And as he that is *born* of the *Spirit*, muſt alſo be *nouriſhed* with the *Spirit*, before he can poſſibly live an *holy*, and *ſpiritual Life*; ſo it is only *God the Spirit* that gives us *Birth*, *God* the *Son* that gives us *Breeding*, and *God* the *Father* that gives us the privilege of *Adoption*. The Spirit *feedeth* us as his *Babes*; the Son *inſtructs* us as his *Diſciples*; the Father *indows* us as his *Heirs*. It is the *Spirit* that *fits* us for our Inheritance, the *Son* that gives us a *Title* to it, And 'tis eſpecially the *Father* who doth *inveſt* us with the *Poſſeſſion*.

But now of all God's *External* and *Temporal* Bleſſings which have any *Reſemblance* unto his *Spiritual*, methinks the *Manna* that fell from Heaven is the livelieſt Embleme of his *Grace*. Of which though ſome did gather *more*, and ſome *leſs*; yet they that gather'd *moſt*, had *nothing over*, and they that gather'd *leaſt*, had *no lack*. Thus as *Manna*, like *Grace*, is the *Bread of Heaven*; ſo *Grace*, like *Manna*, is alſo *meaſur'd* out by *Omers*. For even they that have *leaſt* of the Grace of God, have *enough* (if well *us'd*) to *inherit* Heaven; and even they that have *moſt*, have *not* enough to *deſerve* it.

Exod. 16. 17, 18.

John 6. 31.

But ſtill the Parallel goes on. For the reaſon why the *Manna* which God ſent down to the People *Iſrael*, would not *indure* above a * *Day*, was (ſaith *Philo* upon the Place) leſt conſidering the *Care* by which their *Manna* was *preſerv'd*, more than the *Bounty* by which 'twas *given*, they might be tempted to *applaud*, not *God's* Providence, but their *own*. Thus if God had beſtow'd ſo *full* a meaſure of his Grace, as to have left us altogether *without* our *Frailties*, perhaps our very *Innocence* might have been our

* Exod. 16. 21.

Ἵνα μὴ ἐαυτῷ φύλακα τῶν ἀγαθῶν, ἀλλὰ τὸν Θεὸν φιλόδωρον ἀποφαίνῃ ἡ ψυχή. Philo.

Temp-

Temptation. We might have found it an *Inconvenience* to have been *dangerouſly Good.* Like thoſe *once happy*, but ever-ſince *unhappy* Angels, whoſe very *excellency* of *Nature* did prove a kind of *Snare* to them; even the *purity* of their *Eſſence* did give *occaſion* to their *defilement*; Their very *Height* and *Eminence* was that that helpt to *pull* them *down*; and one *reaſon* of their *falling* was, that they *ſtood ſo firmly.* For though they were free from *that Luſt*, which is the *Pollution* of the *Fleſh*; yet they were lyable to *Ambition*, which is the *Filthineſs* of the *Spirit.* As if their *Plethory* of *Goodneſs* had made them *Wantons*, or the *Unweildineſs* of their *Glory* had made them *Proud*; 'twas from a *likeneſs* to their Creator, that they aſpir'd to an *Equality*; and ſo they were the firſt of all the Creatures, as well in their *Fall*, as their *Perfections.*

Eadem eſt Cauſa noſtri Infortunij, quæ omnium, nimia fælicitas. Florus.

Now adding to this the conſideration, that *Ingratitude* does gather *Increaſe* of *Guilt*, from a greater *abundance* of *Obligations*, (ſo as the Angels falling from *Heaven*, could not fall leſs than as low as *Hell*,) we may perhaps find a reaſon, for which to congratulate.

gratulate to our ſelves, that *Dimenſum* or *Pittance* of God's free Grace, which hath left us our *Infirmities* as fit Remembrancers to *Humility*. That being placed in a condition, rather of *Trembling*, than of *Security*, every *Inſtance* of our *defect* may ſend us to God for a *Supply*. God hath given us our *Proportion*, that we may not *grumble*, or *deſpair*; but not ſuch a *Perfection*, as once to *Adam* and the *Angels* before their Fall, that we may not (like *Them*) be either *careleſs*, or *preſume*. So that making a due compariſon, of that faint meaſure of Goodneſs which now we poſſibly may *have* by the Grace of God, with that full meaſure of *Glory* which now at leaſt we *hope for*, we muſt be fain to acknowledge, when all is done, that the *greateſt* meaſure of our *obedience* is far from deſerving the *leaſt* of *Bliſs*. For as the Sun appears to *us* a moſt *glorious Body*, and yet is look't upon by *God*, as a *ſpot* of *Ink*; ſo though the *Righteouſneſs* of *men* doth ſeem to *men* to be truly *ſuch*, yet compar'd with our *Reward*, it is no more than as *filthy Rags*. That *other* promiſe of our Lord, *Never to ſee or to taſte of Death*, had been

Indignum eſt ad futuræ gloriæ Comparationem omne opus humanum. Salvian.

John 8. 52.

been ſufficiently above our *merits*; But to *inherit Eternal Life* too, though I cannot affirm it above our *wiſhes*, yet ſure it is often above our *Faith*. Had we no more than we *deſerv'd*, we ſhould not have ſo great Bleſſings as *Rain* and *Sunſhine*; and God had ſtill been *Juſt* to us, had he made our beſt *wages* to be as *negative* as our *work*. For as the *beſt* of us all can boaſt no more, than of being *leſs guilty* than other men; ſo we can claim no other *Reward*, than to be ſomewat *leſs puniſh't*; (that is, *to be beaten with fewer ſtripes.*) As the *Ox* amongſt the *Jews* being *unmuzzl'd* upon the *Mowe* (by the ſpecial appointment of God himſelf,) at once did *eat*, and *tread* the Corn, whereby he *received* his Reward, at the very ſame Inſtant in which he *earn'd* it; ſo the *Protection* of *ſuch* a Soveraign is *Reward* enough for our *Allegiance*; and the preſent *Maintenance* of a Servant is the uſual *Recompence* of his *labour*. Whatſoever God affords us beſides our *Being*, is to be reckon'd *ſupra Computum*. *Life* at leaſt is our *ſtipend*, and *Æternity* but our *Donative*.

Nay if we ſeriouſly conſider, that we are pro-

properly the *Authors* of all that is *evil* in our ſelves, and nothing more than the *Inſtruments* of what is *good*; that when we pray very devoutly, 'tis *God* that ſets our *lips* a going; and whenſoever we give *Alms*, 'tis *God* that *mollifies* our *hearts*, and that *ſtretcheth* out our *hands* too; He abundantly *requites* us for our *obedience*, by his enabling us to *obey*. For that the *Goodneſs* of a mans life is * neither *infus'd* by *Nature*, nor *acquir'd* by *Induſtry*, but a ſpecial Benefaction of God's *free Grace*, *Plato* himſelf, though an *Heathen*, had yet Diſcretion enough to ſay. † Why then do the *Hebrew* or *Roman* Phariſees take a pride in the *doing* of this or that *Duty*, or boaſt the *giving* of this or that *Alms*, as if they had any thing to *give*, which they *themſelves* had not *receiv'd*? || Why do they glory in their *Widowhood*, or *Single life*, when 'tis only from *God* that they have their *Continence*? or why do they think to *merit Heaven* by being *Rich* in *Good works*, when even the *Goodneſs* of their *works* does but *increaſe* their *obligation*? Can they expect to be *rewarded* for their *Acceptance*? or think that ought is *due* to them, for their having been

1 Cor. 4. 7.

* Ὅτι φύσει, ὅτι διδακτὸν, ἀλλὰ τῇ Θείᾳ μοίρᾳ παραγιγνομένη. Plato in Menone.

† *Si à Deo conferturContinentiæ virtus, Quid gloriaris quaſi non acceperis?* Tertull. de Virginibus velandis, c. 13.

|| Ὁ ἀγνὸς ἐν τῇ σαρκὶ μὴ ἀλαζονευέσθω, γινώσκων ὅτι ἕτερός ἐστιν ὁ ἐπιχορηγῶν αὐτῷ τὴν ἐγκράτειαν. Clemens Rom. in Ep. ad Cor. p. 50.

been already ſo much *oblig'd?* If from the *liberty* of their *Wills* they argue the *merit* of their *Obedience*, they muſt know they do impoſe a *double fallacy* on themſelves. For neither can the *Wills* of men *incline* to *good* without *Grace*, nor is the *Liberty* of their Wills any whit *leſs* of *God's giving*, than *all* the *reſt*. 'Tis *God* that makes us, not only *able*, but *willing* too to be obedient; So that the privilege of our *choice* does not only *not leſſen*, but greatly *heighten* our Obligation. And ſince to perform our *whole Duty*, is but to pay our *whole Debt*, our Lord might legally have awarded us, not a *Recompence*, but a *Diſcharge*.

Nay let me ſay a little farther, That had our Maſter propoſed to us neither an *Heaven* to *incourage*, nor an *Hell* to *fright* us to our Obedience, it had been yet Reward ſufficient, to have but our *Labour* for our *Pains*; And Chriſt were *ſtill* a *Good Maſter*, in *crowning* our *Foreheads* with their own *Sweat*; in making it the *Reward* of our Chriſtian *Race*, to injoy the *Satisfaction* of having *run* it. For the

Commandments of *God* are so extremely for our *Interest*, and so *conformable* to our *Reason*, that even in *keeping them* (saith the Psalmist) *there is great Reward*, (Psal. 19. 9, 10, 11.) This I endeavour'd to make appear in the last days Subject of my Discourse, shewing the *Goodness* of our Master from the *Work* about which he *employs* his Servants; (As I shall also make it appear upon some other opportunity.) And indeed 'tis so impossible, that any *Arrears* of Bliss and Glory should be due to us in *Heaven*, for our having been *obedient* (that is *happy*) here on *Earth*, that (in the Nineteenth Chapter of St. *Matthew* at the Nine and twentieth Verse,) *Whosoever hath forsaken* either *Father*, *or Mother*, *or Brethren*, *or Sisters*, *or Wife*, *or Children*, *or Houses*, *or Lands*, *for the Name of Christ and his Gospel*; *although he shall receive an hundred fold*, and that perhaps *in this present World*, yet 'tis only κληρονομήσει, He shall not *purchase*, but *inherit* Eternal Life.

'Tis true indeed that our Obedience is the *Causa-sine-quâ-non*, (that is) the *Necessa-*

ry

ry Condition, which is required by God to our being *there*; But it follows not thence that 'tis the *Cauſa Energetica*, the *effectual Cauſe* of our coming *thither*. For we cannot duly ſay, A man does *walk with his Hands*, or *eat with his Ears*, becauſe he neither *eats* nor *walks without* them. And 'tis as illogical to affirm that we can *climb Heaven by* our *Good works*, becauſe *without* them we fall to *Hell*. They keep us *company* indeed, but they do not *carry* us. Thus if a Patron *gives* me a *Manor*, and only covenants for the payment of ſome ſmall *Quit-Rent*; or elſe beſtows upon me an ample Field, upon *condition* that once a year I ſhall preſent him with a *Turf*; I cannot ſay that *that Turf* is a *Recompence* for the *Field*, but an *acknowledgment* of the *Favour*: Not the *paying* him for a *Bargain*, but the *thanking* him for a *Benevolence*. And ſuch is the infinite *Diſproportion* betwixt the *beſt* of our *Obedience*, and our *leaſt* Degree of *Bliſs*, that 'tis but a *Token* of our *Homage*, not an *earning* of our *Reward*. And therefore 'tis aptly obſerv'd by *Grotius*, that the word in the

Matth. 6. 1.

Hebrew Text which answers to the ὁ μισθὸς in the *Sixth* Chapter of St. *Matthew*, (v. 1.) doth promiscuously signifie both a *Gift*, and a *Reward*. Thus *Life Eternal* is a *Reward*, because 'tis given upon *Condition*; but withal it is a *Gift*, because 'tis *given* us.

Say we therefore with holy *Job*, *If we are wicked, wo unto us; And if we are righteous, we will not lift up our Heads*, Job 10. 15. Or let us say rather with St. *Paul*, 2 Cor. 3. 5. *Not that we are sufficient of our selves, to think any thing as of our selves, but that our sufficiency is of God.* That though indeed we can *work out our own Salvation*; yet it is upon this accompt, that *God* Himself *worketh in us, both to will and to do of his good Pleasure.* That though perhaps *we can do all things*; yet it is only *through Christ that strengthens us.* That neither our *Duty*, nor our *Happiness*, are any way *Necessary* to *God*; who, as he needeth not the *sinful*, so *neither hath he need of the righteous man.* And therefore (to pass out of this Point, at the same Door where I came in,) let us confess, that at our best, *we are but*

but Unprofitable Servants; that our *Obedience* is not the *Cauſe*, but meerly the *Condition* of our *Reward*; And that if ever we arrive at *Eternal Life*, it will not be by way of *Purchaſe*, as we are *Servants*; but by way of *Inheritance*, as we are *Sons*.

Which God of his Mercy prepare us for, not for our *Faith*, or for our *Works*, but for the *worthineſs* of his *Son*. To him be Glory for ever and ever. *Amen*.

A

SCRIPTURAL PROGNOSTICK

OF

JESUS CHRIST's Second Advent

TO

Judge the World.

A PROGNOSTICK OF THE Coming of Christ TO JUDGMENT.

LUKE XVIII. 8.

But when The Son of Man cometh, ſhall he find Faith upon the Earth?

That is to ſay, *He ſhall not.* (According to the Rule of all Grammarians and Rhetoricians, that an Affirmative Interrogation is the moſt forcible way of expreſſing a flat and poſitive Denial.)

§ 1. THE *Cohærence* 'twixt Theſe, and the words foregoing, is ſo *hard* to be *diſcerned* at firſt appearance,

that ſome have thought there is *none at all*. For if God will come ſpeedily to the *Avenging of his Elect*, (as our Saviour ſaith he will, in the two next Verſes before my Text,) who were *not Elected* without a *Præſcience*, as well of their *Faithfulneſs*, as of their *Faith*; How can it be that *when He comes, He ſhall not find Faith upon the Earth?* But if we attentively conſider the Text before us, as it ſtands in relation to *all* the Verſes going before, and more eſpecially to the *firſt*, This Objection will quickly vaniſh, and we ſhall find a good Connexion, between the præcedent, and præſent words. For our Lord having exhorted The Neophyte-Diſciples to whom he ſpake, *Not to faint in their Prayers*, but *to pray-on with Perſeverance*, (v. 1.) excites them to it with an Aſſurance, that their Prayers ſhall not be fruitleſs. And that their Prayers ſhall not be fruitleſs, He convinceth them by an Argument *à minori ad majus*. This appears by his whole Parable touching the *Widows Importunity*, prævailing over the Heart of an *hardned Judge*. From whence the Argument is as natural, as it is logical, and convincing. For if *the*

Prayer

Prayer of the distressed and importunate *Widow* returned at last into her Bosom with good Success, thô from a *most corrupt Judge*, who had *no fear of God*, *nor regard of Man*, (v. 2.) πόσῳ μᾶλλον, with how much a greater force of reason shall all *the Prayers* of *The Faithful* receive an acceptable Return, from *the Father of Mercies*, and *God of all Consolation*, who is (not only *no unjust* or *obdurate* Judge, but) ὁ μισθαποδότης, *The Rewarder* by way of Eminence *of them that diligently seek him*, either sooner, or later, as he sees fit? Yes the time is now coming, when They shall be *freed* from their *Afflictions*, and when the Vengeance due from God shall speedily fall on the *Authors* of them. To which He adds by way of *complaint*, and by a Compassionate *Erotésis*, or *Expostulation*, (*cohæring* with what he said before, by a *Conjunction Adversative*,) that when He shall come in the later Days to be an *Avenger of his Elect*, The Apostasie will be so general, He will find *but Few* of them. Of *the many who are Called*, He will find *but few Chosen*. Amongst a Multitude of Flatterers, he will find but few Friends. In a world of Præ- Hebr. 11.6.

tenders, He will find but Few *Faithful*; and with very much *Profeſſion*, very *little True Faith*; They alone being *Elect*, who *perſevere* unto the *End* in The Faith of Chriſt; and whoſe Faith is *efficacious*, as well as *ſufficient* to make them Faithful.

§ 2. We ſee The *Cohærence* of the Text, which will help us not to err in the *Meaning* of it. For in that our Lord asks, *When the Son of Man cometh, ſhall He find Faith upon the Earth?* It is as if he ſhould have ſaid in plain and peremptory Terms, That at his ſecond Coming from Heaven to judge the Inhabitants of the Earth, He ſhall not find *Many* Chriſtians, who will pray with *that* Faith, which alone can inable them to *pray without ceaſing, and not to faint.* When He ſhall come to ſave *Believers*, He will find *but few* ſuch in the *Goſpel-ſenſe*. Not *none ſimpliciter*, but *none ſecundum quid*. *Comparatively* none, or *none to ſpeak of*. The *greateſt part* of men will periſh, even for want of *That Faith*, whereby men's *Prayers* become *effectual*. 'Tis not through any defect of *Goodneſs*, and *longanimity* in *God*, that ſo *few* will be ſafe in the Day of Judgment; But through

through a miſerable defect of Chriſtian *Faithfulneſs*, and *Faith*, The great *Condition* of the *Covenant*, which God in Chriſt (the only true *Shechinah*) was pleas'd to make with the *Sons of Men*. Hiſtorical Faith there is in *many*, ſuch as is common to men with *Devils*, who are ſaid by St. *James*, to *believe, and tremble*. A ſturdy *Præſumption* there is in *Many*, which they miſtake for the *perfection* and *ſtrength* of Faith. A *Carnal Security* is in *Many*, which they take to be the *Product* and *Fruit* of Faith. There is in many ſuch a *Carnal and Human Faith*, concerning the Being of Heaven and Hell, a Life after Death, and a Day of Judgment, as that there is ſuch a Place as *Conſtantinople*, or *Eutopia*; whereof thô *This* is as *fictitious*, as *That* is *real*, yet by Ignaroes in Geography they are *believed Both alike*. Thus in one ſenſe or other, *Faith* is as common as *Infidelity*: a Weed which grows in *moſt* mens Gardens. But very *few* have *That* Faith, of which our Lord does here ſpeak; to wit a Faith which is attended with *Hope*, and *Charity*; a Faith coupl'd with *Fear* to offend our *Maker*; a Faith productive of *obedience* unto

* Rom. 3. 27. to That which is called *The* ★ *Law of Faith*; a Faith importing *all faithfulneſs* in the diſcharge of that *Service* we owe our *Maſter*; a Faith expreſſed by a *ſubmiſſion*, firſt to *God rather than Man*, and then *to Man for God's ſake*; laſtly a Faith joyned with *Patience*, and *Perſeverance unto the End* in the work of *Prayer*; to which our Saviour had exhorted in the firſt Verſe of This Chapter, and which indeed is the Scope of *this* whole Paragraph.

Rev. 13. 10.

§ 3. Thus we have clearly a Prædiction, that the *laſt* Times will be the *worſt*; or that the World, towards its End, will be moſt *diſſolute*, and *debauch't*; that 'twill not be only an Iron-age, but that the Iron will be corrupted with Ruſt and Canker. This is the *Doctrine* of the Text, and this muſt be divided into *two diſtinct Branches*, as the word *Faith* may here be taken in *two diſtinct Conſiderations*. For in which ſenſe ſoever we underſtand the word *Faith* in the Text before us, whether for a *firm Adhærence* unto the *Truth of Chriſt's Goſpel* in *all its Doctrines*; or for a *faithful punctuality* in All *Commerce* and *Tranſaction 'twixt Man and Man*; whether

ther in *That* as the *Cauſe* of This, or in *This* as the *Fruit* of That; (for 'tis not pertinent now to mention all the *other* acceptions of *Faith* in Scripture,) we ſhall have reaſon to ſuſpect, The World is drawing towards its *End*, in that the Prædiction of our Saviour is drawing ſo near its *Completion*. Before I come to *prove* or *apply* the Doctrine, it will perhaps be worth while, to take a view of the *Deſcription* of the *laſt and worſt Days*, as St. *Peter* and St. *Paul* have drawn it up for us in their Epiſtles: the one in *Groſs*, and the other in the *Retail*. Firſt St. *Peter* tells us in general, *There ſhall come in the laſt days Scoffers, walking after their own own Luſts.* St. *Paul* acquaints us in particular, what the ſeveral Luſts are: *This know alſo* (ſaith he to *Timothy*,) *that in the laſt days perilous times ſhall come. For men ſhall be Lovers of their own ſelves; covetous, boaſters, proud, blaſphemers, diſobedient to Parents, unthankful, unholy; without natural affection, truce-breakers, make-bates*, (otherwiſe called *falſe Accuſers*,) *incontinent, fierce, deſpiſers of thoſe that are good; Traitors, heady, high-minded, Lovers of Pleaſures more than Lovers of*

2 Pet. 3. 3.

2 Tim. 3.

of God; *having a form of Godliness, but denying the Power thereof. From These* (saith He) *turn away.* And presently after he gives his Reason. *For of this sort are they who creep into Houses, and lead captive silly women laden with Sins, and led away with divers lusts; Ever learning, but never able to come to the knowledge of the Truth.* After this they are compared to *Jannes* and *Jambres withstanding Moses, men of corrupt minds, or men of no* ★ *judgment, and Reprobate concerning the Faith,* (2 *Tim.* 3. *from the first verse unto the ninth.*) This is St. *Paul's* Exact Description of wicked Doers *in the last Days*, and that *in the Bosom of The Church* too, as learned *Beza* expresly words it. Now whether *the last Days* refer to the *Destruction of Jerusalem*, or to the *End of the World*, or have an *Aspect* upon *Both*, (which I conceive to be the *Best* of the Three Opinions,) we cannot but say it suits well (a great deal too well,) with *the Days we live in.* For

§ 4. If we consider *the Faith of Christ* in the first general sense I lately mention'd, How is it totally *rejected*, or most wretchedly *depraved*, by the *Mahomedans* in the *Eastern*,

★ καλλωπιζόμενοι τὸν νοῦν.

Non est credendum Ecclesiam aliquam in hoc Seculo incorruptam, sed fore potiùs magnum perditissimorum proventum, in ipso etiam Ecclesiæ sinu, *qui tamen summam pietatem præ se ferent.* Beza in locum.

ern, and by the *Multitude* of *Fanaticks*, in the *Weſtern* parts of the World? what with *Heathens*, and *Jews*, arrant *Atheiſts*, and empty *Theiſts*, modern *Arrians* or *Socinians*, what with *Dogmatiſts*, and *Scepticks*, and the more brutiſh *Acatalepticks*, and damnable *Hypocrites in Religion*, who (if it is poſſible) may be thought *worſe* than the *worſt* of Theſe; How *few* in *Chriſtendom* are *Chriſtians*, or more than *Profeſſors* of Chriſtianity? And even of *Profeſſors* how *many* are there, who in their *words* do *own* Chriſt, whilſt in their *works* they quite *deny him*? like Thoſe concerning whom St. *Paul* ſaith to *Titus*, *They are Abominable, Diſobedient, and to every good work Reprobate.* Do not *the Turks* uſe our Saviour with much more reverence and reſpect, thô they believe him but a *meer Prophet*, than many Thouſands of *Verbal Chriſtians* who do profeſs him to be a *God*? The *Turks* chaſtize their Chriſtian Slaves, whenſoever their Anger or Impatience moves them to *ſwear*, or to *blaſpheme*. A Turkiſh Sultan could afford † a good Admonition to a Pope, and a Chriſtian Emperour, that *Jeſus Chriſt* had commanded them

Tit. 1. 16.

† *Curopalates* apud *Baronium* ad An. Ch. 1071.

to *put up* Injuries and Affronts, but not to *offer*, or to *revenge* them. How like *an Heathen* did * *Juſtinian* break his Contract with the *Mahomedans*? and how ſadly did they make an *Example* of him? How did *Nicephorus* do the like with the *Turkiſh Aaron*? and how was he made a like *Example*? A whole victorious Chriſtian Army, dead in Drunkenneſs and Sleep, was ſo cut off by the *Saracens* during the Reign of *Michael Ducas*, that only a man was left alive to carry home Tidings of that Calamity. The Chriſtian Emperour *Diogenes* found as much *Faithfulneſs* and *Humanity* from the moſt admirable *Axan*, (a Turkiſh Sultan and an Enemy,) who took him Priſ'ner, as he found *Falſneſs*, and *Barbarity* from his own Chriſtian Subjects at his Enlargement. Lord! the wonderful difference between theſe Two! His Turkiſh Enemy *ſav'd* his life, his Chriſtian Subjects *took it away*. And the moſt Scandalous * *Violation* of *Chriſtian Faith* with the *Mahomedans*, to which the impious *Pope Eugenius* had moſt unchriſtianly exhorted the King of *Poland*, coſt *Ladiſlaus* the ſignal loſs of more than Thirty thouſand Soldiers,

* Cœlij Auguſt. Curionis Hiſt. Saracen l. 1. p. 62, 63, 64. lib. 2. p. 136, 137. l. 2. p. 150.

L. 3. p. 202, 203 confer *Spondanum ad A. D.* 1071.

Wolf. Dreſchs. de rebus Turcicis A. D. 1444.

Soldiers, whom their good *Father* of the *Papacy* may well be esteemed to have *slain*. To deal impartially with our selves, as well as honestly with our Enemies, and religiously with our Saviour, (whose *Prædiction* in my Text I am now justifying and proving;) what Incouragement have the *Turks* to joyn themselves with the *Christians*, whilst they observe so many *Christians* wearing *Religion* as a *Cloak*? a *Cloak* to cover *Irreligion*? *a Cloak of Maliciousness and Hypocrisie*, to be put *off and on* as occasion serves? a *Cloak* for Knavery, and Sedition, and Violation of Oaths? What Invitations or Inducements have the Worshippers of *Mahomed* to be converted to Christianity, whilst for *one* Drunkard in *Turky*, They see there are Multitudes in *Christendom*? or whilst they fear, by turning *Christians*, they shall be under the Persecution of *Fellow* Christians? whereas continuing to be *Turks*, the *Christians* can do them but little Hurt? or whilst they find *Christian Princes buying* Peace of the *Great Turk*, that they may *break* it with one another; or whilst they hear that *Prosperity* is avowed by many *Christians*, to be a *Mark*

of the *True Religion?* or whilſt they read
24 that a moſt gracious and religious Chriſti-
an King, *Charles the Firſt of Great Britain*,
was cruelly *kill'd in cold Blood* by his *Chriſtian*
Subjects, and by the *beſt ſort* of Chriſtians
(as ſome eſteem them, at leaſt as *They* eſteem
Themſelves,) *Diſſenting Proteſtants*, and *Re-*
formers, *Refiners* of The Reformation, and
even *Menders* of the *Magnificat?* Now what
ſays *The Mahomedan*, within himſelf, and
to others on this occaſion? If ſuch as *Theſe*
are the Characters whereby *Chriſtians are*
to be known, and *Chriſtians* of the *purer*
ſort too, Chriſtians *tenderer in Conſcience* than
others are, Chriſtians ſcrupling at a Sur-
plice, or Croſs in Baptiſm, *ſit Anima mea*
cum paganis, (The *Turkiſh Muſulman* will
ſay,) *Let my Soul be with Theirs, who never*
once heard of the Chriſtian Creed. O my Soul,
(ſays the Infidel,) *come not Thou into their*
Secret; to their Aſſembly, mine Honour, be not
Thou united. For in their Anger they ſlew a
Man; and in their ſelf-will they digged down a
ſtrong *Wall*; (Him who was to His People
for Walls and Bulwarks.) *Curſed be their An-*
Gen. 49.6,7. *ger, for it was fierce; and their wrath, for it was*
cruel.

cruel. Such is the *Infidel's* Indignation, thô expreſſed in the words of a moſt *Faithful dying Jacob*, concerning two of his own Sons. Unto which may be added That *other* Prophecy of the ſame *Jacob*, touching the ſame combining Sons, as Sons of Violence and Bloodſhed, (that ſooner, or later,) *God will divide them in Jacob, and ſcatter them in Iſrael.* Gen. 49. 6, 7.

§ 5. But let us conſider whether *The Jews* have greater incouragement than The *Turks*, to unite with Thoſe *Chriſtians* in point of *Faith*, who hold that *None is to be kept* with their *Fellow-Chriſtians*, if (forſooth) they are not fully of *their Perſwaſion*, and for That reaſon only are called *Hereticks*. The *Italian Jews* at this day do hate Adultery to the Death; whilſt they obſerve *Italian Chriſtians* do hardly accompt it a greater Crime, than to eat Fleſh upon a *Friday*. The *Jews* are ſo much *at unity* within themſelves, that (as *covetous* as they are, and how much ſoever *ſcatter'd abroad*,) they have a kind of Community of Goods and Fortunes, in that they leave not their Poor ones without Relief, nor their Captives without a Ranſom. Whereas

Whereas *the Chriſtians*, (they obſerve,) and as well *Proteſtants*, as *Papiſts*, are full of *Enmity*, and *Striſe*, and perhaps of ſomewhat more than *Vatinian Hatreds*, from whence ariſe their *Departures* and *Separations* from one another. They will not meet to *ſerve God* under one and the ſame Roof with their *Chriſtian Brethren*, for fear they ſhould *obey Man*, and the Laws in force. Now the *Jews* cannot believe *The Spirit of Truth* is in our Dwellings, becauſe *He* is alſo *The Spirit of Unity*; and They conceive we could not be liable to ſuch *Diſſentions* and *Diviſions* as are amongſt us, had we *The unity of Truth* in our *Fundamentals*. How many Fractions of Religion have been obſerved to be in *Poland*? How many in *England*, and in *Holland*, and in other Chriſtian Countries, 'tis hard to ſay. I will ſay a ſtrange thing, no whit ſtranger than it is true. There is not a *Chriſtian* in all the World, who is not an *Hæretick*, or a *Schiſmatick*, in the accompt of *other* Chriſtians, perhaps no better than Himſelf. How full are all Parties of hot *Diſputes*, whereof the *End* commonly is rather *Victory*, than *Truth*? And what a

Diſgrace

Disgrace must it needs be to the *Christian Name*, that in all the bitter Contests between the *Jesuites*, and the *Jansenists*, the *Dominicans*, and the *Franciscans*, the *Gallican* Church, and the Church of *Rome*, the *Popish* Churches, and the *Reformed*, the *Regular* Protestants, and the *Irregular*, the Protestants *by* and *for*, and Those *against* the Law establish't, the *Constant* Protestants, and the Protestants *given to change*, the *Remonstrants*, and *Antiremonstrants*, the *Sub*, and *Supralapsarians*, and many other opposite Parties, (too many to be *now* reckon'd,) a greater Care is commonly taken to keep up the *Credit* of a *Syllogism*, or *Reputation* of a *Side*, than the *Unity* and *Peace* of *The Church of God?* If an *Erasmus*, or a *Modrerius*, if a *Melanchon*, or a *Wicelius*, if a *Cassander*, or a *Thuanus*, a *Spalatensis*, or a *Grotius*, does but indeavour to make up Breaches, or perswade men to meet in the *Middle way*, (such as is the way of the *Church of England*, or That of the *Augustan Confession*,) how is he hang'd, drawn, and quarter'd by the *Implacable Professors* of *both Extremes?* as if the Unity of Christians, and the *Peace* of The

The *Church*, were to be, of *all Things*, the *moſt avoided*; or, if *not* to be *avoided*, at leaſt *deſpair'd* of, as the moſt *vain* and the moſt fruitleſs, (if not the moſt *odious*) of any project in the World. So that if there was Truth, as well as ſharpneſs, (which God forbid) in what was ſaid by the *Spaniſh Friar*, that *few* Soveraign Princes ſhall go to *Hell*, becauſe *in All* they are but *few*; it may perhaps be ſaid as truly in This caſe alſo, that *few True* Chriſtians ſhall go to *Heaven*, becauſe *True* Chriſtians (comparatively ſpeaking) are very *few*.

§ 6. There are *Multitudes* indeed who are *called* Chriſtians; and ſo are Thoſe of The *Marrani*, *Arabians* and *Moores* in the South of *Spain*, a kind of *Baptized Jews*, and *circumciſed Chriſtians*, Men as bad as the ancient *Gnoſticks*, of one Religion in their *Mouths*, and of another in their *Hearts*; or like that far more ancient People, the People of *Sepharvaim*, who *feared the Lord, and ſerved their own Gods*. If not Both *at once*, yet at leaſt Both *by Turns*. It being the common Cuſtom and Policy of the very worſt men, to be *Profeſſors* of the Religion the moſt

most in fashion, the easiest, and cheapest, most for their Secular Ends and Interests, and where their wickednesses may pass with the greatest freedom. But our Saviour in the Text which is now before us, did only speak of a *Divine*, and a *Saving* Faith, which is peculiar to *unfeigned* and *real* Christians; not at all of That *Human* or *Historical* Faith, which is common to every *titular* or *nominal* Christian, or hypocritical *Professor* of Christ's Religion. So that the meaning of the Text does seem to be evidently This: [When the Son of Man cometh to be The Judge of the Quick and Dead, *shall He find Faith, shall He find Charity, shall He find Justice upon the Earth?*] For Saving Faith *infers* Charity, and Charity Justice. Where Justice is wanting, there can be no Christian Charity; and where there is not such Charity, there can be no Christian Faith. Now what Corner is there in Christendom, which does not live out of Charity with one sort or other of *Christian* People? and commonly the *most* with their *neareſt Neighbours*, whom *Christians* should love *as they do Themselves?* How universally do the *Italians*

ans deſpiſe the *Germans*, if not *abhor* them? and again how do the *Germans* pay them back with *Deteſtation*? How do the *Little* States of *Italy* malign the *four Great* ones? and how do they *all* deteſt the Proteſtants who are of *Piemont*, and *Saluzzo*? What *Diſaffections* are there in *Swiſſerland*, between the Wealthy ſort of Proteſtants, and Warlike Papiſts? Thoſe for *France* againſt *Spain*, and Theſe for *Spain* againſt *France*? and what *Antipodes* unto each other are theſe Next Neighbours? parted more by their *Animoſities*, than by their *Pyrenæan* Hills? If we look but as far back, as the laſt Civil Wars of *France*, what mutual Hatreds may we obſerve betwixt the *Hugonots*, and the *Leaguers*? even as great as Thoſe in *Spain* between the *Caſtilians*, and the *Portugais*; or as great as Thoſe in *Italy*, 'twixt *Guelphs*, and *Gibelines*; or the *Bianchi*, and the *Neri*. How do the *Lutherans* hate the *Papalins*? and the *Papalins Them*? How do they *Both* hate the *Calviniſts*? and the Calviniſts *Both*? and what a Pique have *All Three*, at the *moſt ſober* and the *moſt moderate* of All the Proteſtants upon Earth in *The Church of England*? Even

Even the Great House of *Austria* is hardly in charity *with it self.* For how often have the *Spaniards* diverted the *Turks* upon the *Emperour?* and to shift clear Themselves, how have they bribed the *Bashaes*, to put their Master upon *Germany?* How many Churches are there in Christendom, whereof each has its different *Government*, its different Ceremonies and Rites, its different Method or Manner of *Publick Worship*, its different *Opinions* from all the rest? And thô their *Differences* are *innocent* when about things *Indifferent*, yet what reciprocal *Disaffections* are wont to arise from That *Variety?* What *wants of Charity* there have been, between the principal Christians of Note, (the most considerable I mean, both for Power, and Number, if not for Name too,) we may judge but too easily, by *Inquisitions* upon one hand, and by *Rebellions* upon another, by the *Massacres*, and *Libels*, and *Conspiracies* upon Both. And that the stronger Parts of Christendom have not yet *swallowed up* the weaker, They are beholden to the Great Turk, (next and immediately under God) for having found them other Employment.

§ 7. Now ſuch as is the *Cauſe*, a want of Faith in the *firſt* ſenſe, ſuch is alſo The *Effect*, a want of Faith in the *ſecond*. For, beſides the wants of *Charity*, whereby I have *proved* the wants of *Faith*, there are as notorious wants of *Juſtice*, whereby to demonſtrate the wants of *Both*. Men are ſo generally deceitful, in all their Promiſes, and Contracts, in their Alliances, and Leagues, in their Covenants, and Ingagements, in Matters of Traffick, and Commerce, and as well between *Publick*, as *Private* Parties; Obligations firſt meant as a *Reſtraint* unto the *Guilty*, are ſo turned into a Gin to enſnare the *Innocent*; and They who have diſpenſed with *other* mens Oaths, have ſo taught them by That Example to diſpenſe eaſily with *their own*, that if the *Jews* are ask't the Reaſon why the *Mahomedans* are permitted by God Almighty to prevail againſt *Chriſtendom*, for more than a Thouſand years together without Controul, and to boaſt of their Proſperity as a notable mark of the True Religion (an Argument *ad homines*, I mean to the *Romaniſts* and the *Fanaticks*, not eaſily to be Anſwer'd) They will aſcribe

aſcribe it to the *Blaſphemies, Execrations*, and *Violations of Oaths*, (Thoſe of Allegiance more eſpecially,) which have abounded, and do abound, more amongſt *Chriſtians* than amongſt *Them*. For the *End* of *Temporal* Bleſſings, are *Spiritual*. If God gave the *Lands of the Heathen to the Iſraelites*, to this end he gave them, *that they might obſerve his Statutes, Pſal.* 105. 44. And therefore when we forfeit our *Spiritual* Bleſſings, we cannot rationally expect to injoy our *Temporal*. Should we paſs through all Orders and Ranks of men, (which might be done with eaſe enough, but that the Time will not permit it,) Lord! for how little *Chriſtian Faith*, how much *faithleſneſs*, and *falſneſs*, and *prævarication* ſhould we diſcover? Excepting only Theſe Nations wherein we live, *Soveraigns* mind nothing more, than the exhauſting of their *Subjects*; and (not excepting Theſe Nations wherein we live,) *Subjects* mind little leſs than the enfeebling of their *Soveraigns*. If the People here in *England* would either *All* travel *abroad*, or at leaſt take the pains to be taught *at home*, how like *Princes*, rather than *Subjects*,

jects, (in point of Liberty, and Propriety,) they live at home, (being *compared* with *other Subjects* throughout the habitable World,) They would be certainly more contented, than now they are, with their Condition. They would be certainly ſo far from being *given to change*, and ſuch paſſionate *Abhorrers* of All *Sedition*, as not to ſuffer themſelves *for ever*, to be *undone* by their *Felicities*. Men of all Ranks and Qualities would acquieſce in their great happineſs, and learn to know when they are well. Men of Trade would be contented to part with the paring of their Nails, to ſecure their Fingers. Men of Land would be contented to pay *little* Taxes; and Men of Mony would not grumble to pay *None at all*. Diſſenting Clergymen would not ſtudy to pleaſe the People for their own profit, more than to profit them for their own pleaſure. Nor would the People on the other ſide be ſo addicted as they are commonly, both to envy, and defraud, and defame the Clergy. Men of Law would be contented to raiſe up great Fortunes to Them and Theirs, out of the Ruins

Ruins of other mens; and to injoy in full *Peace*, All the Profits and Effects of Dire *Contention*. Physicians would be contented to dispose of mens Lives, not only at a *safe*, but at a *profitable* rate; and with Tentimes greater Fees, than were ever yet heard of in Foreign Parts. *All* sorts of People (in a word) would most thankfully acquiesce in their several Stations. Whereas for want of due knowledge, or of an ingenuous Consideration, how much better even *Artificers* and common *Mechanicks* do live in *England*, than men of the *noblest blood and breeding* under All foreign Governments without Exception, (I say for want of due Reflection on This great Truth,) *All the Foundations of our Earth* do seem to be utterly *out of Course*. Men are so drunk with their Prosperities, so tired out with Tranquillity, grown so restive with sitting still in the *Scorner's Chair*; In contradiction to The * Apostle, and His Advice, They do so *study to be unquiet*, and *not to do their own business*, (but the business of other men;) they are so *sharp* and *quick-sighted* in ordering *other* mens Affairs, though most commonly *blind as Beetles* in all the Ma-

* 1 Thess. 4. 11.

Managements of their *own*; are ſo perplext and diſſatisfied with *they-cannot-tell-what*; are ſo reſtleſs in their Indeavours to prevent things unavoidable, to bring about things impoſſible, and to provide againſt things which never are likely to enſue; they do ſo mutiny and repine at the good Providences of God, and are ſo unwilling to permit him to rule the World his own way; (being bewitch't with an Opinion that They are able to do it better by quaint Contrivances of their own;) are ſo unwilling that their Governours may be enabled to *Protect*, for fear they ſhould be tempted by ſuch an Ability to oppreſs them; I ſay by All theſe Infelicities which too much Felicity hath occaſion'd, The World is now grown to ſo ill a paſs, that we may take up the words of the Prophet *Jeremy*, and apply them to the Places and Times we live in.

Jer. 5. 1. *Run to and fro through the Streets, and ſeek into all the broad Places thereof, if ye can find a man, if there be any that executeth Judgment, that ſeeketh the Truth, and I will pardon it.*

An Objection Anſwer'd.

§ 8. I know it may eaſily be objected againſt the Argument I have us'd, That no wants

wants of Faith in the *ſecond* Notion of the word can prove 'tis wanted in the *firſt*. For let the *Practice* of men amongſt us be what it will, yet their *Principles* (they will ſay) may be as Orthodox as their *Profeſſions*; and they have ſtill a *firm Aſſent unto the Truth of Chriſt's Goſpel in All its Doctrines*. But to This Objection it may as eaſily be Anſwer'd, that as a Practical Infidel or Atheiſt is a worſe Monſter than a Speculative, ſo there is no better way to prove the firſt, than by the ſecond. Men may *believe the Word of God* with an *Human* Faith, when yet 'tis eaſy to demonſtrate, They do not believe it with a *Divine* one. Nor is there any greater Inſtance of the Deceitfulneſs of a man's Heart, than is his Treacherous *Belief* that he does *Believe*, and that with a truly-Chriſtian Faith; when yet he proves by All his Practice, that he is either *no Believer*, or *ſuch* a Believer of *the Goſpel*, as he is of *Julius Cæſar*'s, or *Cicero*'s *Works*, and no whit better. For why ſhould men be more forcibly, and more effectually reſtrain'd, (as we ſee they are,) from committing a *leſſer Evil*, which is forbidden under the Pœnalty

of a meerly *human* Law, and where the Pœnalty is no greater, than the *loſs* of a man's *Ears*, or the *forfeiture* of his *Eſtate*, than from committing a *greater Evil*, which is forbidden by *God himſelf*, under the Pœnalty of their *miſſing the Joys of Heaven*, and alſo of *abiding the Pains of Hell*, but that they do *more* believe the *one*, than they do the *other*? It cannot be for *This* reaſon, that men do think it a greater Miſery, to ſuffer a *little* for a *ſhort* Time, than all imaginable *Torments* to all *Eternity*. It cannot be, that they had rather fry in Hell without ceaſing, than indure the ſhort loſs of Life and Fortune. But the true Reaſon muſt needs be This, that men are as *Confident* of the *one*, as they are *Diffident* of the *other*. They have a manifold Experience of *Temporal* Puniſhments, But the Tempter makes them *hope* there are none *Eternal*. They are ſtrong in the faith of what concerns the *præſent* world, but they ſtagger in the faith of a world *to come*. They have an ordinary reliſh of *ſenſual* Pleaſure, But *ghoſtly* Pleaſure is a *Jargon* they know not how to make ſenſe of: They think it meerly a piece of *gibbriſh* of

of *Eccleſiaſtical Inveſtigation.* They make no doubt but they ſhall *dye*, and that their Bodies being buried, ſhall all be moulder'd into Duſt. But they ſecretly ſuſpect they ſhall *never Riſe*; they are *Infidels* in the point of a *Reſurrection.* They either *doubt*, and make a *Quæſtion*, or elſe they utterly *disbelieve*, both a Life after Death, and a Day of Judgment. This is the only reaſon aſſignable, why men are more afraid of *Them* who can *kill the Body only*, (but are not able to hurt the Soul,) than of Him who can *caſt both Soul and Body into Hell.* No other reaſon can I imagin, why men do commonly run counter to that known Maxim, τὸ ἐλάχιστα κακῶν why when 'tis every man's wiſdom to chooſe the *leaſt* of two Evils, men (in avoidance of the leaſt) do chooſe the *greateſt*, even *to dwell with Eternal Burnings.* And therefore well may it be ſaid, as here it is in my Text, that *when the Son of Man cometh, he ſhall not find Faith upon the Earth:* He ſhall not find *Evangelical* and *Saving* Faith; He ſhall not find it at leaſt in *many*; nay he ſhall find it in *few or none*; in *comparatively None*, or *None to ſpeak*

of. Let men pretend what they will, and let them will what they pleaſe, *ye ſhall know them by their Fruits*, ſaith our Bleſſed Saviour. And the Fruits of *True* Faith, whereof the Profeſſors are *True* Believers, are no where better to be ſeen, than in the Eleventh Chapter of the Epiſtle to the *Hebrews*: wherein we have *Faith* commended to us in four principal Reſpects; and all within the narrow compaſs of the Six firſt Verſes. Firſt in reſpect of its *Definition*, which is to *be the Subſtance of Things hoped for, and the Evidence of Things not ſeen.* Secondly in reſpect of its great and wonderful *Effects*, whereof we have there Two choice Examples; the one in *Abel*, the other in *Enoch.* Thirdly in reſpect of its *greateſt Benefit*, as being *That* Qualification by which *we pleaſe God.* Laſtly in reſpect of its *indiſpenſable Neceſſity*, as being That *without which, it is impoſſible to pleaſe him.* How could ſo many in the old Teſtament (of whom we have an accompt in the later parts of That Chapter,) have choſen Poverty rather than Wealth, and Diſgrace rather than Glory, and Pain it ſelf rather than Pleaſure, if they had not had * *Reſpect*

* Heb. 11. 26.

ſpect (and that a ſtrange reſpect too,) *unto the Recompence of Reward?* if by the Teleſcope of Faith, (as 'tis the *Evidence of Things not ſeen,*) they had not * *ſeen Him who is Inviſible?* if they had not been enabl'd to ſpy Reward † *afar off?* and to look clearly through *the Veil*, which interpoſed as a Skreen 'twixt It and Them? if they had not had a Proſpect of the ſeveral bleſſed Manſions prepared for them, in the City of God whereof they had been made Deniſons, and in the Houſe of That Father of whom they were the adopted Sons? if they had not had an *Eye* upon their particular *Reſurrections?* and *ſuch* an Eye too, (ſo full, ſo clear, ſo more than Lyncean or Eagle-ſighted,) that even Then *when they were tortur'd, they would not accept of a Deliverance*, to the end *they might injoy by ſo much a better Reſurrection?*

* Verſe 27.

† Verſe 13.

Verſe 35.

§ 9. This is a truly *Salvifick* Faith, and ſuch as neceſſarily ſignifies (amongſt other Vertues) a firmer Adhærence and Aſſent unto the Truth of Chriſt's Goſpel in all its Doctrines, than any man can ever have, by any human means poſſible, either to *Seneca's*, or

or *Cicero's*, or *Cæsar's* Works. This is That *for want* of which, men will do and suffer more, to save their *Bodies*, or *Estates*, and that *for a little space of Time*; than they will either do or suffer, to save their more pretious *Souls*, and that *for ever*. It was *for want* of This Faith, that *the Jews were broken off*; and by *This only* we Gentiles *stand*. This is *That Faith the Just shall live by*. This is That on which depends our *Bliss*, or *Misery* for ever; according to the words of our Blessed Saviour, whereof it is an Explication, *Mark 16. 16. He that believeth, shall be saved; but He that believeth not, shall be damned.* Here is short work indeed; and such as might have sav'd the labour of many Controversial Volumes, which have been written, and made publick, between the *Molinists* and the *Jansenians*; the *Franciscans* and the *Dominicans*, or the *Scotists* and the *Thomists*, between the *Lutherans* and the *Calvinists*, the *Arminians* and the *Gomarists*, the *Remonstrants* and *Antiremonstrants*, concerning the Nature of God's Decrees, and Questions depending thereupon. Our Saviour tells us very succinctly, in words most plain, and

Rom. 11. 20.

Hebr. 10. 38.

and moſt univocal, *who are Veſſels of Election, and who of Wrath:* Who were decreed from All Æternity to *Heaven*, and *Hell*; even *Believers*, and *Unbelievers*. No more but ſo: *He that believeth, ſhall be ſaved, and He that believeth not, ſhall be damn'd.* Which cannot poſſibly be meant concerning every *human* Faith, whereof the World is too full. It cannot be meant of *ſuch* a Faith, as makes a man *abhor Idols*, but not abſtain from *committing Sacrilege*. Nor can it be meant of *ſuch* a Faith, as is ſtrong enough to *remove Mountains*, (to wit The *Laws* and the Land-Marks of Church and State,) to pull down Kings, and unſettle Kingdoms; But not ſtrong enough to bring forth Obedience to Chriſt's Commands, and (by a conſequence unavoidable) to God's Vicegerents upon Earth. It cannot be meant of the *Antinomian*, or the *Fiduciarie*'s Faith, which ſets it ſelf into a kind of oppoſition unto *Good works*; and ſo by conſequence is the Parent of nothing but practical Infidelity. But 'tis meant of That *ſanctifying* and *ſaving Faith*, which whoſoever hath, *overcometh the world*, 1 John 5. 5. 'Tis meant of

of *Justifying* Faith, not only in the *mystical*, but *literal* notion of the word; a Faith which *so* justifies, that (in a competent degree) It does evermore make its Possessor *Just*. It makes him an *upright and honest man*. *Saving Faith* being a *Grace*, which, as it is the *most* commonly *talk't* of, so it is (I am afraid) the *least* commonly *understood*, of any one thing in the *Christian Code*. We could not else so much abound with *Knaves* and *Hypocrites* as we do in the Christian World. That which we call *Divine* Faith, which is a justifying and sanctifying and saving Faith, and upon which The Word of God does every where lay so great a stress, must be an Habit of the *Will*, as well as of the *Understanding*; not only *flourishing* in the *Head*, but deeply *rooted* in the *Heart*. It must be such as does contain a full and *generous Belief* he dares to dye for; a full and *Practical Belief* that *Jesus Christ is the Messias*; ἡ πληροφορία τῆς πίστεως, a full and *absolute Belief*, both in his *words*, and in his *works*; both in his *Counsels*, and his *Commands*; both in his *Promises*, and his *Threats*. For He who *Thus* is *believing*, is *ipso facto*, and *eo ipso*, at once

Heb. 10. 22.

once an *Obedient* and *Loving* Chriſtian. A Chriſtian *ſo* loving, that the longer he lives, the more he lives the Life of Faith; the more he is weaned and ſequeſtred from the things here below; the more he is wedded and betrothed unto thoſe things that are above. His Affections are taken off from the beggarly Elements of the World, and fix't entirely upon *God*, as his ſoveraign Good. I mean they are ſet upon *God in Chriſt*, *reconciling the World unto Himſelf.* And *overcome The world* he does, (as St. *John* muſt needs mean,) by *overcoming its Temptations*; its *Pomps*, and *Vanities*; its *Smiles*, and *Flatteries*; nor only the *Pleaſures*, but *Terrors* of it. He overcometh *That* world, which St. *John* has comprized under three general Heads, to wit *the luſt of the Fleſh*, *the luſt of the Eye*, *and the pride of Life.* For a ſincere Faith in Chriſt, in his Death, and Reſurrection, and in the Conſequences of Both, gives us a much greater Byaſs, a ſtronger Bent and Inclination to all good Things, than *the whole World* can to the contrary, by all its *flatteries*, or its *frights.* It *poſſeſſeth* us immediately

with Inward *Joy in the Holy Ghoſt*, and *præpoſſeſſeth* us with an Antepaſt of *The Glory to be reveal'd*. It *præſentiates* unto us ſuch Joys to come, as do exceedingly over-weigh the *frowns* and *favours* of the world. It is expreſſed by St. *John* (in the place before-cited) not only as the *means* whereby we grow *Victors*, But as the Victory it ſelf. *This* (ſaith he) *is The Victory which overcometh the world, even our Faith:* As if it were not only the *Inſtrument*, but *Eſſence* of it.

Verſe 4.

§ 10. It follows then that we muſt *diſtinguiſh*, with exceeding great Care, and every minute of our Lives, between two things which do extremely much *differ*, (like Heaven, and Hell,) and yet are commonly *confounded* to admiration. I ſay we muſt carefully diſtinguiſh, not only between an *Idle*, and an *Operative* Faith, a Faith which works, and a Faith which works not; But withal between a working, and working Faith; between a Faith which only works by the *Love* of a *man's ſelf*, and a Faith which duly works by the *Love* of *others*. For *when the Son of Man ſhall come with his holy Angels in flaming Fire, taking*

Vengeance

Vengeance of them that know not God, and obey not the Goſpel of Jeſus Chriſt, He will find enough *idle*, *unactive* Faith, which either works not at all, or not at all *by Love*, or elſe by none but *Self-love*, which is the *worſt* and *greateſt Evil* that can poſſibly come to paſs in the *laſt and worſt Times*. St. *Paul* ſets it down, in his long Catalogue of Impieties which ſhall *be in the laſt Days*, as The *Ring-leader* and *Head* of All the Villanies which enſue: as the firſt and greateſt *Link* of *that Chain of Darkneſs*, which draws the other Links after it, and reacheth as far as from Hence to Hell. *In the laſt days* (ſays he to *Timothy*) *perilous Times ſhall come*; *For men ſhall be Lovers of their own ſelves*, and (in conſequence of That,) All the Deviliſh Things that follow, from the Firſt Verſe unto the Ninth, of that Third Chapter of the Second Epiſtle to *Timothy*. *A Chain of Darkneſs* almoſt as long, as That the *Devils* themſelves are *held in*, and *reſerved* (ſaith St. *Jude*) *until the Judgment of the Great Day*. Nor is it *my* opinion only, But that of *Eſtius*, *Simplicius*, and *Strigelius*, that the Sin of *Self-love* is ſet down *Firſt* in The Black

Hoc vitium primo loco ponit, quia caterorum fons eſt.

Liſt, as The *Head-ſpring* and *Fountain* of all the Reſt. For I think I may challenge any man living (without immodeſty) to Name any one *Actual* and *Damning* Sin, which has not the Sin of *Self-love* for its moſt execrable *Original.* It was meerly *Self-love*, which turned *Luciſer* into a *Devil*, and made the *Son of the Morning The Prince of Darkneſs.* It was the Sin of *Self-love* which turned thoſe Protoplaſts *Adam* and *Eve* out of their *Innocence*, and by conſequence out of their *Paradiſe*, which they held and poſſeſſed by That one Tenure. It was at firſt the *Love of Self*, and of *Self-preſervation*, which moved *Peter* to *renounce* and *abjure* his Maſter. And it was firſt a *Self-love*, which produced in *Judas* a *love of Mony*, wherewith he was tempted to *betray*, and to *ſlay* his Maſter. Thence it was that *Self-denial*, or *Self-abnegation*, was the very firſt *Leſſon* our Saviour taught his firſt Diſciples. And 'tis the firſt *we* are to learn, in the *School* of our Maſter *Jeſus Chriſt.* It being the *Cauſa-ſine-qua-non* of all other Duties in a *Chriſtian.* For whoſoever has once attain'd a good Degree of *Self-denial*, or of *Self-hatred* for Sins com-

committed, can faſt from eating, when he is hungry; and even from drinking, when he is dry; from ſtealing, when he is Poor; and from coveting, when he is Rich; from repining, when he is low; and from oppreſſing, when he is lofty; and ſo from every thing elſe, which either is *ſinful* in it ſelf, or ſo much as a Temptation *inducing* to it. How did St. *Peter*, when he *repented*, *revenge* himſelf upon himſelf, for his having ſo *baſely* (out of *Self-love*) not only *diſown'd*, but *forſworn* his Lord? He did not only *deny Himſelf*, in oppoſition to his *Denial* of Jeſus Chriſt, But *abhorr'd* himſelf too, in oppoſition to his *Self-love*, which *betray'd* him to it. How triumphant was his *Faith*, and his *Self-denial*? how triumphant over *Himſelf*, and his former *Cowardize*? how did he preach up Chriſt Crucified, for which he was Crucified with his Head downwards? and in All he did, or ſuffer'd, how did he bear down all before him, (not only all the *World*, but the *Fleſh*, and the *Devil* too,) as mighty Cataracts and Torrents do ſticks and ſtraws? So did *Peter*, as well as *Paul*, courageouſly *fight the good fight of Faith*. Such in Him was

was That *Faith which overcometh the World. And when the Son of Man cometh* to be the Judge of Quick and Dead, (Lord!) how much (or rather how little,) *ſhall he find* of ſuch fighting and conquering *Faith upon the Earth?*

§ 11. This is infinitely far from *That* Carnal Faith, which only *works* (*by Self-love*) All the Degrees of *Diſobedience* to Chriſt's Commands. No, The Faith which He ſhall find in *comparatively None* (that is to ſay *in very few*) at his *ſecond* Coming, is *ſuch* a Faith as ſtrongly works by a *Love of others*; which is ſaid with great reaſon to be *The fulfilling of the Law* in Both the Tables of The Decalogue, (which our Bleſſed Lord came to *fulfil* and perfect, not to abrogate, or to deſtroy;) becauſe 'tis hard, if not impoſſible, for us to name any one Duty, incumbent on us as Men, or Chriſtians, which is not the Neceſſary Production of *ſuch a Love* as *Faith works* by. For as immoderate *Self-love*, which conſiſts with an *human* and *worthleſs* Faith, is *the Root of All Evil* without Exception; ſo a truly *Chriſtian Faith*, which is *operative*, and *works by a due love of others*,

(a

(a *love of God with all our hearts*, and of *our Neighbour as our ſelves*,) cannot chooſe but be *the Root of all the Good fruits* to be imagin'd. For how can any man *indure* to be rebelling againſt *his God*, whom he does love *with all his Soul*, and *above* Himſelf? And how can any man (*knowingly*) ſuffer himſelf to be induced to *wrong* his *Neighbour*, whom he does love *without hypocriſie*, and *As* Himſelf? that is, as *ſincerely*, thô not as *well*; or as *well*, (if you pleaſe,) thô *not as much*. With a *ſicut ſimilitudinis*, thô not *æqualitatis*. In which ſenſe 'tis ſaid by our Lord Himſelf, *Be ye perfect, As your Father in Heaven is perfect.* He does not there ſay, Be ye *as* perfect as he is perfect; But be ye perfect as ſincerely, as he is perfect conſummately. Be ye That in your meaſure, which He is without meaſure. Be ye perfect comparatively, as He is abſolutely perfect. For as God is ſaid in Scripture to have *made Man in his own Likeneſs*, ſo we may ſay by the ſame reaſon, that he makes a *Man's* perfection, (thô at a vaſt and humble diſtance) in the *Similitude* of his *own*. Now if what I have ſaid of a True Chriſtian Faith as

Matth. 5. ult.

as it *works by Love*, and as it is *the Subſtance of Things hoped for*, and as it is *the Evidence of Things not ſeen*, and as 'tis that whereby a Believer *overcometh the world*, be duly compared with all before it, touching the faithleſneſs, and malignity, the wants of love, and common honeſty, wherewith *the world* is *overcome*; 'Twill not be difficult to conclude, That when the Son of Man cometh, (let his coming be when it will,) He will find his own Prophecy fulfill'd amongſt us.

§ 12. Perhaps 'tis too little a thing to mention either *Cotterus*, or *Dabricius*, or *Chriſtina Poniatovia*, however their Prædictions touching Chriſtendom in general, and particularly touching the *whole Houſe of Auſtria*, and *That of Bourbon*, (long * and long ago printed,) are coming to paſs in Theſe our Days. Nor will I apply That of *David* touching *Abſolom's Rebellion*, and the *general Revolt* occaſion'd by it, ſtigmatized in the Fourteenth and in the Three and fiftieth *Pſalm*: *The Fool hath ſaid in his Heart There is no God.* Where by *the Fool* he means *a Multitude*, as appears by his next words. *The Lord*

* *Revelationum Divinarum Chriſtofero Kottero, Chriſtinæ Poniatoviæ, Nicolao Dabricio* factarum Epitome, Excuſa *A. D.* 1663.

Lord looked down from Heaven upon the Children of Men, to see if there were any that would understand, and seek after God. But they are all gone out of the way, they are altogether become Abominable, There is none that doth good, no not one. Nor will I descant upon That of the Prophet *Micah*, *The Good man is perished out of the Earth. There is none upright among men. They all lye in wait for Blood. They hunt every man his Brother with a Net. They do evil earnestly, and that with Both hands. The Judge asketh for Reward.* Micah 7.2,3,4. *The Great man uttereth his Mischievous Desire. The Best of them is a Briar: and the most Upright of them is sharper than any Thorn Hedge.* (I do not speak of These things in this *unlimited universality*, unless it be by a *Paralipsis.*) But *This* I think I may say with every man's suffrage and consent, There is so *eminent* a Defection from God and Goodness throughout the World, that *Most* do seem to have renounced, and to have utterly cast off, All *Fear*, and *Care*, if not *Acknowledgment* of the most High. The *Tongues* of men are their *own*; their *Thoughts* are *free*; their *Wills invisible*; and the se-

crets of their *Hearts* are known to God only, *The Searcher of them.* But yet as far as mens *Actions* are *the Interpreters* of their Hearts, and as far as they diſcover an Epidemical Decay of Chriſtian ſtrictneſs, a Decay of That Seriouſneſs in Reality and Subſtance, which ſome poor Quakers retain in Shew, a Decay of all Duties to God and Man, a Decay of Moral Honeſty, and Humanity it ſelf, and (which is the Top of all Impiety) a deviliſh *blending* and *confounding* the very *Natures* of *Right* and *Wrong*, a turning Religion Topſy Turvy, calling *Evil Good, and Good Evil, putting Bitter for Sweet, and Sweet for Bitter, Light for Darkneſs, and Darkneſs for Light*, holding *Perjury*, and *Parricide, Killing of Kings*, and *Subverting of Kingdoms*, not only *Innocent*, but *Pious*, not only Laudable and Vertuous, but the moſt *highly Meritorious*, and *Supererogating Works* of the *pureſt Chriſtians*, nor only of the *pureſt*, but of the *only* true Chriſtians in all the World, the Only Members of the true Church, and *Only* Heirs of Salvation, whilſt they who *dare* not break Oaths of Allegiance and Supremacy, *dare* not rail at

and

and libel the Laws in force, *dare* not rebel againſt their Governours, dare not fall down and worſhip the Jeſuites Idol, even for This very Reaſon are Damn'd for ever; I ſay as far as men's Actions are Thus the Indices of their Hearts, we may conclude there is a Principle of downright *Atheiſm* within them; at leaſt an *Heatheniſh* Belief that their Souls are not Immortal; and that for what they do in *This*, they ſhall not be brought to give Accompt in *Another* World.

§ 13. I am far from undertaking (what yet ſome have done) to name the *laſt Days of the Son of Man*, or the Time of his coming to the avenging of His Elect, and to judge the World. But of This I am certain, (becauſe I have it from his own Mouth, as well as from the Mouths of Three at leaſt of his Apoſtles,) that we muſt not infer *the Day of Doom* is *far off*, becauſe there are *few prepare for it*, and even the *wiſeſt* do not *expect* it; No, It's ſeeming very *far off*, is rather a *Sign* of its *Approach*. For The Scriptures tell us expreſly, That *Chriſt* at his Coming will *ſurprize* us *as a Thief in the Night*. His *Coming*, for *Quickneſs*, will be like * *lightning*.

1 Theſſ. 5. 2, 4. 2 Pet. 3. 10. 1 Rev. 3. 3. & 16. 15.

* Luke 17. 24, 25, 26, 27, &c.

It ſhall be as *ſuddain* (ſaith our Lord) as *Noah's Deluge* was to All, *Noah* himſelf being excepted. *They did eat, they drank, they married wives, even until the very day of* Noah's *entring into the Ark*, when behold the Flood came, and *deſtroy'd them All.* It ſhall at leaſt be as *ſurpriſing*, as was the ſhooting of Hell from Heaven *in the Days of* Lot. And how ſurpriſing *That* was, our Saviour tells us in the next words: *They did eat, they drank, they bought, they ſold, they planted, they builded*, (unto which it may be added, they play'd, they ſported, they were indulging all their Luſts,) *when behold the ſame day wherein* Lot *went out of* Sodom, *The Fire and Brimſtone rained down, and deſtroy'd them All.* So *ſwift*, ſo *ſuddain*, ſo *ſurpriſing* ſhall be *The Day*, of *The Son of Man's Coming to judge the World.*

Matth. 24. 36, 42, 44, &c.

Watch therefore (ſays our Saviour) *for ye know not what hour your Lord will come. Heaven and Earth ſhall paſs away; But of That day and hour knoweth no man* (ſays he again,) *no not the Angels of Heaven.* Again (ſays he) *be ye ready: for in ſuch an hour as ye think not, The Son of Man cometh.* All which that it is meant of the Day of Judgment, and the

the Consummation of all things, not *only* or *chiefly* of the Jews παλιγγενεσία, and the Destruction of *Jerusalem*, seems to be evident from the Conclusion of That whole Prophecy of our Saviour: *For if That Evil Servant* [*That Man of Sin* by way of Eminence, whether *without* Christendom, or *within* it, whether in *Asia*, or in *Italy*, in *Germany*, or in *Spain*, in *France*, or *England*,] *shall say in his heart, My Lord delayeth his Coming*, whereupon He shall præsume *to smite his fellow Servants, and to riot it with the Drunken, The Lord of that Servant shall come in a day when he looketh not for him, and in an hour he is not aware of; and shall cut him asunder, and appoint him his Portion with the Hypocrites; There shall be weeping, and gnashing of Teeth.* Verse 48, 49, 50, 51.

§ 14. What now is to be done, by us who live in These Times, wherein I have shewn there is so Common, so Universal, so Epidemical a state of *Depravation*, but that *every one* in his station do labour hard to mend *one*: That we all *watch and pray, lest we enter into Temptation?* or that *if* we cannot *escape* the Temptations of the World, yet by the powerful

powerful Grace of God, well cooperated with, we may be able *to overcome* them? In order whereunto, we must not only watch and pray *for a Time*, and * *examin our selves* duly, *whether we be in the Faith of Christ*; But we must *not faint* in it. We must *quit our selves like Men*. We must *be strong in the Faith*. We must *stand fast in it*. Our *watching* must be *constant*; our *praying always*. So expressly saith our Saviour in the *first* Verse of That Paragraph, whereof my Text is the *Conclusion*. For *The Parable which he spake, was* (says St. *Luke*) *to This End, that men ought always to pray, and not to faint*. We ought *to pray without ceasing*, as St. *Paul* bids his *Thessalonians*. Παύεσθε saith the first, ἀπαλείπτως saith the second, we must be a kind of *Euchites*, (be it spoken *cum grano Salis*,) we must pray *without End*, or *Intermission*. And that for This reason, as well as for This end and purpose, that our Lord at his Coming may find us *praying*. A work of so very great importance, and so conducible to Salvation, that even *Then* when *Simon Magus was in the Gall of Bitterness, and in the Bond of Iniquity*, St. *Peter* bid him *Pray to God, if perhaps the*

* Gal. 1. 5.

1 Cor. 16. 13, 14.

1 Thess. 5. 17.

Acts 8. 22, 23.

Thought

Thought of his heart might be forgiven him. Pray therefore we muſt, that we may *not fall.* And if at any time we are *fallen*, ſtill we muſt *pray*, that we may *riſe.* And ſtill for fear of *relapſing*, we muſt * *watch unto Prayer*, and we muſt *watch thereunto with all* **perſeverance.* That ſo at what time ſoever *The Maſter of the Houſe ſhall come*, whether *at Evening*, or *at Midnight*, or *in the Morning*, we may be found like *wiſe Virgins with Oyl in our Lamps*, or in the Number of the few *Faithful and bleſſed Servants*, whom our *Lord when he comes ſhall find ſo Doing:* and that finding us ſo doing, He may receive us with an *Euge*, *Well done good and faithful Servants, Enter ye into the Joy of your Lord.*

* Eph. 6. 18.

Matth. 24. 45.

Matth. 25. 21, 23.

Which God The Father of his Mercy prepare and qualifie us for, even for the Merits of God The Son, and by the powerful operation of God The Holy Ghoſt. To whom be Glory for ever and ever.

A N.

AN ANTIDOTE OR PRÆSERVATIVE Againſt the Purigo of Ambition.

Satan's Masterpiece

AS A

TEMPTER

TO

WORLDLY GREATNESS.

MATTH. IV. 9.

All these Things will I give thee, if thou wilt fall down and worship me.

Or (as St. *Luke* sets down the words,)

LUKE IV. 6, 7.

All this Power will I give thee, and the Glory of them; for That is delivered unto me, And to whomsoever I will, I give it. If thou therefore wilt worship me, All shall be Thine.

§ 1. THere is a Time when in Scripture *God* is said to tempt *Man*. And again there is a Time when *Man* is said to

tempt *God*. Laſt of all there is a Time when *the Devil* is ſaid to tempt *Both*; and Both *at once* in this Text, in which are met the *two Natures* of *God and Man*. Now though *to Tempt* in each Caſe is ſtill a phraſe of *one ſound*, yet is it often found to be of very *different ſignifications*. Indeed *ſo* different, that they may ſeem to *contradict*. For *Moſes* ſaith, *God tempted Abraham*; And yet St. *Paul* ſaith, *God tempteth no man*. It is implyed by our Saviour, that *God is tempted at leaſt by ſome*; And yet 'tis ſaid by St. *James*, *He is not tempted of any*. Now the way to reconcile them is briefly This. When *God* is ſaid to tempt *Man*, it ſignifies nothing but a *Trial*, a kind of *Search* which God makes in the *Heart* of man. Not that God can be *in doubt*, or ſtand in need of an *Inquiry*, how any man's *heart* is *affected* towards him; But 'tis to admoniſh him of his *weakneſs*, or to convince him of his *hypocriſie*, or elſe to evidence his *Faith*, or to exerciſe his *Patience*, or to make his *Integrity* the more *conſpicuous*, and *rewardable*, that God is pleaſed to *explore* and to *ſearch* his Heart. Thus in *Geneſis*, and *Exodus*,

dus, and in the Thirteenth of *Deuteronomy*, our Father *Abraham* and the *Iſraelites* are ſaid to have been tempted by *God himſelf.*

§ 2. *Man* (in the ſecond place) is ſaid to tempt *God*, when without any *Neceſſity*, or *Aſſurance* of *Succeſs*, he raſhly goes out of his *Calling* to *meet* with *Danger.* Or when without any *Warrant*, whether from the *Spirit*, or *Word* of God, he gladly falls into *Diſtreſs*, (like *Eldavid* the *falſe Meſſias*, of whom we read in learned *Buxtorf*,) ſuppoſing God, by ſome Miracle, will help him out. For what is this but to *explore*, or to make a *Trial*, both of the *Power*, and *Goodneſs*, and *Truth* of God? not at all out of *Faith* in his *Word* and *Promiſe*, but out of a wanton *Curioſity*, or bold *Præſumption.*

Hiſtoriam de falſo Meſſiâ Eldavid, A. D. 1135. ex libro Schevet Jehuda ſumptam, apud Buxtorphum *videre eſt in ſuo* Linguæ Sanctæ Theſauro, p. 683.

§ 3. But now the *Devil* is ſaid to tempt either God, or Man, and Both together in the Text, when not only *without*, but *againſt* the Word, he does *ſolicite* and *intice* to ſomething or other which is *Evil.* And thus our *Lord* is ſaid in Scripture to have been *tempted*, even as *We.* Not by Hunger

ger only and Thirſt, by Cold and Nakedneſs, by Slander and Diſgrace, by Pangs and Torments, and all Degrees of *Affliction* to which the Name of *Temptations* is juſtly fixt; But to the *worſt* of Afflictions, that is, to *Sin*; and to the *worſt* even of Sins, to wit *Idolatry*; And to the *worſt* of Idolatries, even *the worſhipping of the Devil.* Who being permitted to take him up to an exceeding high Mountain, did ſhew him from thence, as in a Landskip, All the Kingdoms of the World and the Glory of them; And thereupon made him this glorious Offer, *All theſe things will I give thee, if thou wilt fall down and worſhip me:* Or ἐὰν πεσὼν προσκυνήσῃς, *If, falling down, Thou wilt worſhip me.*

§ 4. Which words do preſent us with Satan's Maſterpiece; And the Motto on his Enſign, is [*Now, or Never.*] For as the Roman *Triarij*, when their *two firſt* Squadrons had fought in vain, were depended upon at laſt as their *only Refuge*; So when the Devil had been improſperous in his *two firſt* Onſets upon our Saviour, He comes at laſt to make uſe of *All the Kingdoms of the Earth, and the Glory of them*; clearly looking

T. Liv. Dec. 1. l. 8.

ing upon *This*, as his moſt formidable *Reſerve*; And even againſt the *Fortifications*, not only of the *Innocence*, but the *Divinity* of our Lord, (who was no leſs *the Lord of Armies*, than *Prince of Peace*,) his moſt ingenious, moſt powerful, moſt hopeful Stratagem.

The Text, at firſt view, affords no more than *two Generals*. To wit the Devil's *vaſt Offer*, And the unreaſonable *Condition* with which 'tis clogg'd. But out of theſe *Generals* put together, we may (by the help of a little Logick) draw *four Particulars*. Each of which will be a *Doctrin*, whereof it will be eaſy to make good *Uſe*.

1. The Firſt particular Doctrin is, That *the Kingdoms of the Earth*, and *the Glory of them*, being all met together (as here they are,) do amount to nothing more, than ſo many *glittering Temptations*.
2. The Second is, That *all the Goods of this World*, however *lovely* they may appear to *Carnal Reaſon*, or *Common Senſe*, are yet by God's *Patience*, and wiſe *Permiſſion*, in the *Devil's Proffer*, and *Diſpoſal*. I ſay

ſay They are ſo *by God's Permiſſion*, becauſe the Devil can give nothing, till God gives *leave*; which, for wiſe and juſt Ends, it often pleaſeth him to afford.

3. The Third Doctrin is, That the utmoſt *Scope* and *Drift* of all the *Donatives* of the *Tempter*, is to *ſteal* our Hearts from *God*, and to *turn* them wholly upon *Himſelf*. He never *Proffers*, but with a dangerous *Proviſo*. He does it *liberally* indeed, [*All theſe things will I give thee,*] But with a *covetous* Suppoſition, [*if, falling down, thou wilt worſhip me.*]

4. From whence it follows in the fourth Place, That how inceſſantly ſoever ſome men do *labour*, whereby to *purchaſe* theſe Gifts of Satan, yet there is nothing in the World with greater eaſineſs to be compaſs'd; if the Devil may be try'd by his own *Confeſſion*. Who, though the things here ſpoken of are great, and goodly, (*even the Kingdoms of the Earth, and the Glory of them,*) is yet moſt *ready* to part with *All*, in exchange for an *Act* of our *Adoration*. To attain the πᾶσα πᾶσα, The *All* that our Tempter can *give*,

give, or *offer*, nothing more needs be done, than *to fall down to him and worſhip him.*

§ 1. To prove the *Firſt* of theſe Four, [That *the Kingdoms of the Earth*, when they are *All put together*, make but a *glittering Temptation, or handſom Snare*,] we need not argue or diſpute from a fitter Topick, than the very ſignal *Method* the Devil here uſeth. Who, when he could not corrupt our Saviour by all the Miſeries of *Want*, did now at laſt attempt to do it by the bountiful Overtures of *Plenty*. Nor can we think he was ſo *ſilly*, as not to *riſe* in his Temptations, from the leſs unto the greater. It being for nothing but his *Subtilty*, in conjunction with his *Malice*, that He is call'd *The Old Serpent*; And is ſaid by St. *John*, to have *deceiv'd the whole World*. And if *the Children of this World are wiſer in their kind* (as our Saviour ſays they are) *than the Children of Light*, How much more is their * *Father*, who for the *Power* of his working, and *Succeſs* of his Policy, is called ſometimes *The* † *Prince*, and once ‖ *The God of this World*?

Rev. 12. 9.

Luke 16. 8.

* John 8. 44.

† John 14. 30. John 16. 11.

‖ 2 Cor. 4. 4.

Nor is it certainly for Nothing, that *The Devil* has in Scripture ſuch *glorious Titles*. For if we conſider the *world of men*, who are divided in their Affections 'twixt *Chriſt* and *Satan*, we ſhall find by their *Actions*, (the beſt *Interpreters* of their *Hearts*) that the Territories of Satan are much the greater. Our Saviour tells us of a *Broad* way which leadeth to *Deſtruction*, and *many* there be that go in thereat; whereas (in compariſon,) the way to *Life* is but *Narrow*, and They that go thither (he ſaith) are *few*. And therefore *Thoſe unclean Spirits* which are expreſſed by St. *Paul* to be *the Spirits now working in the Children of Diſobedience*, are but little after call'd by the ſame Apoſtle, *The Principalities*, and the *Powers*, and (which is more) κοσμοκράτορες, *the Rulers of this World*.

Eph. 2. 2.

Eph. 6. 12.

§ 2. That thus it is, the Scripture tells us. But ſome may wonder that thus it *ſhould* be. What may therefore be the *reaſon*, why ſo *few* ſhould fight manfully under the Banner of our *Saviour*, who therefore ſaid truly, *His Kingdom is not of this World*, And ſo *many* under *Satan*'s, who thence is ſaid

ſaid to be *the Ruler*, and *the God of this world?* It cannot be becauſe God is more *unwilling* to be obey'd, and *belov'd* by his People, than Satan is. Nor can it be becauſe God did make it *neceſſary* for Satan, to have a greater ſucceſs in the World than Chriſt. Nor can it be becauſe God is more delighted in the *Damnation*, than the *Salvation* of his Creatures. (He would not ſo *gratifie* the Prince of Darkneſs; nor could his Mercy have been *then* over all his Works.) Nor can it be becauſe Satan is of *more ſtrength* than the Almighty, or more powerful to *corrupt*, than God to *purifie*. For could it conſiſt with God's œconomy, to work on our *Wills* by That *Omnipotence*, by which the *Wind* and the *Fire* and the *Sea* obey him, we ſhould not be in a *capacity* to break his Præcepts; we ſhould act only as *natural*, *ſpontaneous* Agents; and do our Duties as the *Stones* do, in tending *downwards*. Whereas having made us an other Thing, to wit a *rational* ſort of Creatures, and that *in viâ*; not yet arriv'd at our Journeys end, but in a *Tendency* from *Earth*, either to *Heaven*, or to *Hell*; not *indefectibly good*, like the

Spirits in *Heaven*, nor *conſummately evil*, like thoſe in *Hell*, but as it were ἐν μεθορίῳ, in the *Skirts*, or the *Confines* betwixt them Both; to wit *inclinable* to evil, and alſo *capable* of good; does therefore work upon our *Wills* in a *congruous* manner; in ſuch a manner as is agreeable with the *nature* we are *of*, and with the *condition* we are *in*. Does not preſs us by any force to *liſt* our ſelves in his *Army*; But freely leaves us our option, either to be *Royaliſts*, or *Rebels* to him. Nor can it derogate from his Goodneſs, that he leaves it in our *power* to be *rebellious*; becauſe he gives us *ſufficient Grace*, whereby he enables us to *obey*. It is not therefore by a *Fatality* that Satan has got ſo many Soldiers; but by the *voluntary Defection* of ſuch as ſerve him. Who cannot ſay that the Tempter does *irreſiſtibly* debauch them, though with the *Vanities* of the *World* he does *aſſault* them from *without*, and with the *Treacheries* of the *Fleſh* he does *ſurpriſe* them from *within*. For the Devil's very *utmoſt* is but to *tempt* us. And let the *matter* of Temptation be what it will, whether *Honour*, or *Diſgrace*, whether *Pain*, or *Pleaſure*, whether *Frights*, or

or *Flatteries*, whether *want*, or *ſuperfluity*, or even the ſame in the Text wherewith he tempted our Bleſſed Saviour, [*All the Kingdoms of the Earth, and the Glory of them*;] Yet becauſe by *all Theſe* he can but *ſolicite*, and *intice* us, we cannot ſay he does *raviſh*, but *court* our Wills. 'Tis true, the Devil is repreſented by many terrible Appellations throughout the Scriptures; as that of *Abaddon*, and *Apollyon*, a *Murderer from the Beginning*, a *Lyon*, and a *Red Dragon*, a *Roaring Lyon*, and a *Serpent*. And in one reſpect or other he is indeed each of Theſe. But yet he carrys away the *Wills* and *Aſſents* of men, not as a *Lyon*, only by *Strength*; not as a *Roaring* one, by *Rapacity*; but rather as a *Serpent*, by *Circumvention*.

§ 3. Now then let us return to ſee how the Argument will go on; (having ſeen enough already, upon what foot it ſtands, and put a Block out of the way too, at which too many are wont to ſtumble;) can we imagin it to be *likely*, that the old experienced Serpent, *the ſubtleſt Creature under Heaven*, could be ſo *ſtupid* and *obtuſe* in the Art of Miſchief, as to employ his *chief* ſtrength

ſtrength upon a Deſign of *leſs* importance, and to reſerve his *weakeſt* force for his very *laſt Onſet*, or *Aſſault?* At firſt he tempted our Bleſſed Saviour to nothing elſe but *Diſtruſt*; and therefore only made uſe of his being *hungry*, (v. 3.) Next he tempted him to *Præſumption*, which is the oppoſite Provocation; and thought it enough for that Effect, to put him in mind of his *Prærogative*, (v. 6.) But now at laſt he runs higher, and ſeeks to bribe the moſt *righteous Judge* to the greateſt unworthineſs in the World, *an Idolizing the unworthieſt of all his Creatures.* He knew that Chriſt was the *Son of God*, becauſe he heard him ſo declared by *God the Father*, (Chap. 3. v. 17.) He alſo knew the Son of God to be *God the Son* too. And he knew that God the Son was even *the Wiſdom of the Father.* And when he would tempt *Wiſdom it ſelf* to Idolize the very Tempter, he could not but know he was to uſe the *higheſt Allective* to be imagin'd. Which by what other means ſhould he hope to do, than by taking up our Lord *to an exceeding high Mountain*, ſhewing him there, as in a Synopſis, *All the King-*

Kingdoms of the World, with the Glory of them, and then by making this luſty Proffer, *All Theſe will I give thee, if thou wilt fall down and worſhip me?*

§ 4. This then does lead us to ſee the reaſon, why 'tis ſaid by St. *Paul*, *That the love of mony is the Root of all Evil.* And why by St. *James*, *Go to now ye rich men, weep and howl for the Miſeries that ſhall come upon you.* And why 'tis ſaid by our Saviour (of whom we believe that he ſhall come to be our Judge,) *Wo to you that are Rich, for ye have received your Conſolation. Wo to you that are full, for ye ſhall hunger. Wo to you that laugh, for ye ſhall mourn and weep.* And why 'twas ſaid by the Spaniſh Friar, That *Few Potentates go to Hell, becauſe* (comparatively ſpeaking,) *they All are but Few.* And why we vowed in our Baptiſm to fight manfully under Chriſt's Banner, as well *againſt the World*, as the Fleſh, and the Devil. And why we pray in our publick Litany, not only *In all Time of our Tribulation, of Lightning and Tempeſt, of Plague, Peſtilence, and Famine, of Battle, and Murder, and ſuddain Death*; But (as a Danger, if not a Miſchief,

1 Tim. 6.10.

James 5. 1.

Luke 6.24,25.

27

chief, as great as either,) *In all Time of our WEALTH, Good Lord deliver us.* Nor can we render a better reaſon, (as long as *Charity* ſits as *Judge*,) why ſo many who have been placed *upon exceeding high Mountains*, (a great deal higher even than That on which the Devil here placed our Bleſſed Saviour,) from whence they could not only *ſee*, but *injoy* the Kingdoms of the Earth, and the Glory of them, have gladly *laid down* thoſe Kingdoms, and *divorc'd* themſelves from thoſe Glories, as having known them by ſad experience, to be but *exquiſite Temptations*, and *pleaſant Snares*.

§ 5. But here I would not be ſo miſtaken, as our Lord was by his Diſciples, when he pronounced it *impoſſible for a rich man to enter into the Kingdom of God.* For when I ſay that *worldly Greatneſs* is one of the Devil's moſt cogent Engines, whereby to batter down the *Caſtle* or *Soul* of Man, I am far from implying 'tis *irreſiſtible*. Though I argue that the Devil is then the greateſt *Poliorxetick*, (as Soldiers word it) when he lays Siege to a man's Soul with *All the Kingdoms of the Earth*; yet can it not therefore be

Matth. 19.24.

be deny'd, but that we may beat him out of his Trenches, *through him that ſtrengthneth us*; and that (as He did,) with an Ὕπαγε Σατανᾶ, *get thee hence Satan.* Honour and Riches are but *Temptations*; and Temptations *in Themſelves* are but Things *Indifferent*; which, accordingly as they are us'd, do adminiſter a Nouriſhment to *Vice*, or *Vertue*. Juſt as the very ſame Sword is of it ſelf apt to ſerve to the moſt contrary Effects; as well to *puniſh*, as to *protect* the Guilty; and either to *defend*, or to *kill* the Innocent. And thus the ſame *Meat* and *Drink*, as it meets with an *immoderate*, or *ſober* Appetite, ſerves for the *Miſchief* of a *Surfeit*, or for a *neceſſary Refection*. The *ſtrength* of a *Temptation*, as it does in part *leſſen* the Sinner's *Guilt*, when yielded to, and comply'd with; ſo does it *heighten* the *vertue* too, when *victoriouſly reſiſted*. And as the Angels who *fell* from a ſtate of Innocence and Bliſs, were the leſs capable of *riſing*, in that they fell *without a Tempter*; ſo the Angels who *never fell*, are the leſs capable of the *Coronets* which Virgins and Martyrs ſhall wear in Heaven, becauſe they are pure, and impaſſive, and

ſo exempted by God Almighty from the Dignity and Privilege of *ſuffering* for him. This then (we muſt confeſs) is the great *Benefit* of *Temptations*, (to give our Enemies their Due,) that by reſiſting them to the end, we *manfully fight* under Chriſt's *Banner*, conform our ſelves to his *Example*, and ſuffer for *his* ſake, as He for *ours*. In which reſpect (no doubt) it was, (as before I noted) that St. *James* began his Epiſtle with this remarkable Exhortation, *Brethren count it all Joy when ye fall into divers Temptations.* Some may *wonder* at the Expreſſion, and think it *impious*, that at the inſtant in which we pray, *lead us not into Temptation*, we ſhould be *glad* of thoſe things we daily *deprecate*. But St. *James* does there ſpeak touching *proportionable* Temptations, ſuch as are not *above our ſtrength*; and are not for the *ſtaggering*, but for the *trial* of our *Faith*. Now the *Trial of our Faith worketh Patience, and Patience breeds Hope, and Hope maketh not aſhamed.* Again, *The Trial of our Faith ſhall be found unto praiſe, and honour, and glory, at the bleſſed Appearance of Jeſus Chriſt.* If Chriſt himſelf had not been

James 1. 3.

tempted

tempted with *all the Kingdoms of the Earth, and the Glory of them*, yea and afterwards too with *Diſgrace*, and *Torment*, and *Death it ſelf*, How then could he have *led Captivity Captive?* but for *Injuries*, and *Pains*, where were our *Fortitude*, and *Patience?* were it not for all ſorts of *forbidden Fruit*, where were *Continence*, and *Sobriety*, and all other *Abſtinencies from Evil?* were it not for *Wealth and Plenty*, where were *Munificence*, and *Works of Mercy?* where the Victories of *Meekneſs*, and *Moderation*, if there were no ſuch thing as *Glory*, and *worldly Greatneſs?* Yea but for *Danger*, *Deſtruction*, and *Death it ſelf*, how ſhould we come by our *Immortality?* Our Saviour therefore, when he compar'd a *rich* man's *Entrance* into *Heaven*, with the *Entrance* of a *Camel* through the *Eye of a Needle*, did not ſpeak of a *natural*, but of a *moral* Impoſſibility. For wealthy *Abraham* went to Heaven, as well as poor forſaken *Lazarus*. And therefore St. *Mark* does very fitly, (not only *tranſlate*, but) *explain* St. *Matthew*; ſaying, *How hard*; not, *how Impoſſible*; Nor for them that *have* Riches, but for them that *truſt in them*, to enter into

Matth. 19. 24.

Mark 10. 24.

the Kingdom of God? And this may competently ſerve to keep the *Richeſt* out of Deſpair.

§ 6. Yet even This *Alleviation* may ſerve to keep them from *Præſumption*, and make them *humble*; becauſe 'tis hard to *have* Riches, and *not* to truſt in them. Nor is there any one Thing (that I am able at leaſt to think of) throughout the Goſpel, againſt which we are admoniſh'd, præpar'd, and arm'd, with greater ſtore either of *explicit*, or *implicit warnings*. When an ingenuous young Ruler, whom Jeſus * lov'd, came to inquire after *Eternity*, and after the *Means* of its Attainment, there was not any thing but his † *Poſſeſſions*, which ſeem'd to ſtand betwixt *Him*, and *Heaven*. For when his Oracle had told him, *He muſt ſell all he had, and diſtribute unto the Poor, he was ſad at that ſaying, and went away grieved.* So great and real is the *miſery* of too much *Happineſs* upon Earth. Had he been worth but *two Mites*, he would (no doubt) have parted with them (as the poor Widow did) for *a Treaſure in Heaven.* And *That* was promis'd by our Saviour, in the very ſame Breath,

* Mark 10.21.

† Luke 18.22.

Ibid. *Qui omnia ſe feciſſe dicebat, in primo certamine divitias vincere non poteſt.* Hieron. ad Julianum. l. 2. Epiſt. 21.

Breath, in which he was exhorted *to ſell all he had.* But, however ſuch a *Præcept* could not be poſſibly ſo *heavy*, as not to be made exceeding *light* by ſuch a *Promiſe* as was annext; Yet ſuch a dangerous thing it is to have the Friendſhip of this World, by injoying all the Pleaſures which *Power* and *Plenty* can purchaſe for us, that *the Treaſure in Heaven* was but of *cold* ſignification, and he was ſad at That Saying, that he muſt *ſell all he had.* Eternal Happineſs in *Reverſion* was but a *Melancholick* thing, when only promiſed on *condition* of being *merciful to the Poor.* The Expreſſion of St. *Luke* is ſhort and pithy on that Occaſion; *He was very ſorrowful, for he was very Rich.* And from That *Single Inſtance* our Lord took occaſion to ſay in General, and of All, *How hardly ſhall they that have Riches, enter into the Kingdom of God?* Let the Perſons be who they will, Great and Rich, or Rich only, Rich and Prodigal, or Covetous, yet in caſe they *Have* Riches, their Caſe is difficult. They *may* be ſav'd, but very *hardly. Poſſibly* they may, but with *much ado:* With very much *ſtruggling* and *ſtriving* to enter in at the ſtrait Gate.

Luke 18. 23.

Verſe 24.

A man of great Bulk may *possibly* (though *hardly*) be able to pass at a little Door, by a great deal of squeezing, and compression, and coarctation of himself, perhaps by rubbing off his Flesh, and by bruising some of his Bones. And so a *Camel* may enter through the *Eye* of a *Needle*; But then the Beast must be burnt to *Ashes*, or cut at least into *shreds* and *fitters*, that one shred may enter before another, and all may pass in the Conclusion. A very cold degree of Comfort, not to be in any *likelyhood*, but in a bare *Possibility* of being sav'd.

§ 8. It is enough to *deterr* us from being *grieved* at the *loss*, or *overglad* in the *Injoyment* of worldly Goods, That the good things of this World are apt to be Enemies to all that's Good. They are often Enemies to *Preaching*; for *the Deceitfulness of Riches chooks the Word*, and makes the *Hearer* become *unfruitful*, (Matth. 13. 22.) They are usual Enemies to *Praying*; for *you ask, and receive not, because ye ask amiss, that ye may consume it upon your Lusts*, (James 4. 2.) They are common Enemies to *Loyalty*, and upright dealing; for *Judas* being Christ's Cash-

Caſh-keeper did quickly find his very *Office* became his *Tempter*. He did not *ſtab*, but *ſell* his Maſter. Nor that out of *malice*, but love of *mony*. And when the Husbandmen of the Vineyard conſpir'd to murder their Landlord's *Heir*, It was to this end alone, *That the Inheritance might be Theirs*, (Mark 12. 7.) Again the things of this World are general Enemies to *Religion*; to Religion in its *practical* and chiefeſt part; whoſe *Truth* and *Purity* does ſtand in This, *That we keep our ſelves unſpotted from the World*; that is to ſay, from the Wealth, and Friendſhip, from the Luxuries, and the Luſts, and the Glories of it, (*James* 1. 27.) Briefly, they are Enemies to the Eternal Salvation of Soul and Body. For *they that will be rich, fall into Temptation, and a Snare; into very many fooliſh and hurtful Luſts, which drown the Soul in Deſtruction and Perdition*, (1 Tim. 6. 9.) Nor was it ſure without Cauſe, that our Saviour made *Dives* the *Repræſentative* of *the Damn'd*. A man of Quality, and Fortune, highly befriended by the World, *cloath'd in Purple and fine Linnen, and faring ſumptuouſly every day.* Luke 16. 19.

Which

Which was ſo far from being a *Narrative* of any Particular man's Caſe, that I could never read of any whoſe name was *Dives*, much leſs that there was ſuch in the time of *Lazarus*. Nor was *Lazarus* there meant of any Begger in particular, who *lay full of Sores at the Rich man's Gate*. But all was ſpoken in a *Parable*, And that as 'twere on purpoſe to let us know, what kind of Voiagers more eſpecially are bound for *Heaven*, and for *Hell*; and with what ſorts of People they Both are apteſt to be ſtock't: to wit with *poor Lazars*, and *wealthy Gluttons*. Thoſe Inhabitants of *Heaven*, as Theſe of *Hell*. Again it teaches us how *frequent* and *uſual* 'tis, for every man to have his *Portion* of *Pain*, and *Pleaſure*; either in *This*, or *another* Life. His good things here, and his evil things hereafter; or his evil things *now*, and his good things *then*. For ſo ſaid *Abraham* out of Heaven to the *Rich* man in Hell; † *Son, remember that thou in thy life time receivedſt thy good things, and likewiſe* Lazarus *evil things*; *But now he is comforted, and Thou art tormented*. And when (agreably to this) our Bleſſed Lord denounc'd a Woe

Difficile, immò impoſſibile eſt, ut et præſentibus quis et futuris fruatur Bonis: ut et hic ventrem, et ibi mentem impleat; ut de delicijs tranſeat ad delicias; ut in utroque ſeculo primus ſit; ut et in Cælo, et in Terrâ appareat glorioſus. Hieron. ad Julianum, l. 2. Epiſt. 21. p. 266. col. 2.

† Verſe 25.

Woe unto Them that were *Rich*, He gave this Reaſon, *Becauſe they had received their Conſolation.* They had already been poſſeſs'd of their *Lot* and *Portion* of *Felicity.* The *Scales* hereafter would be turn'd, and the *Scene* quite chang'd, when They ſhould have their full *Share* of *Afflictions* too. And in *this* reſpect at leaſt 'twas *fitly* ſaid by thoſe Voluptuaries, the Hectors of their Times in the Book of *Wiſdom*; *Let none of us go without his Part of Voluptuouſneſs. Let us leave Tokens of our Joyfulneſs in every Place: For this is our Portion, our Lot is This.* Luke 6. 24. Wiſd. 2. 6, 9.

§ 9. Now the Reaſons of this unhappineſs, That the *good things* of this World are the goodlieſt *Snares* and *Temptations*, and ſuch as our Adverſary the Devil does put his chiefeſt Truſt in, are theſe that follow.

Firſt 'tis hard, in the uſe of Riches, to ſteer a ſafe and equal Courſe betwixt the *Rock*, and the *Whirl-pool*; *Avarice* on the *one* ſide, and *Prodigality* on the *other.* Very hard not to offend, either in laying *up* Riches, or at leaſt in laying them *out.*

§ 10. As for the former, He whoſe Trea-

ſure is not his Slave, is clearly made a Slave by it; and is extremely more ſtupid than the Beaſt on which he rides, becauſe he is ridden by a *Beaſt*, (that is to ſay,) by The τετράποδον, or *Fourfooted* Beaſt which reigns *within* him. He does not more *poſſeſs* his Riches, than he is *poſſeſs'd* by them; and may be called not improperly his Mammon's *Mule*. Our Lord ingeminated his Caveat againſt the Daughters of the *Horſe-Leech*, as if 'twere That againſt which a Man could never be too much warn'd.

Luke 12.15. *Take heed* (ſaith He) *and beware of Covetouſneſs*: ὁρᾶτε, καὶ φυλάσσεσθε, *See, and be kept ſafe. Take heed, and take heed.* A thing which looks like a Battology, But is indeed nothing leſs; a *Caution* purpoſely *redoubled*, for the ſecuring us from an Affection which is *the Root of all Evil.* So very far is a man's

Verſe 15. life from *conſiſting in the Abundance of the things which he poſſeſſeth*, ſo very far from

Verſe 25. being able to add a *Cubit* to his *Stature*, a *Minute* to his *Duration*, or a *Grain* to his *Contentment*, that they give him a *Poverty* to be pitied, in that they make him *not rich towards God*, or *Himſelf.* Rich *towards God* he

he cannot be, *who layeth up Treaſure for himſelf.* No nor Rich *towards Himſelf*, who layeth it up for *he-knows-not-whom*; whether his *Son*, or his Son's *Guardian*, or for *One* who will be able to *ſqueeze* them Both. There being commonly one or other to whom the reſt are but *Spunges*; nor can they tell either how *ſoon*, or by what kind of *Hand* they may all be ſqueez'd. Now 'tis a very great *Puniſhment*, as well as *Sin*, for a man to bereave himſelf of Good, that *no-body-knows-who* may fare the better, and as likely his *Enemies*, as his *Friends*. It was the Character of a *Fool*, which *David* gave of the Niggard, *He heapeth up Riches, and cannot tell who ſhall gather them.* And the Niggard (as I think) is the *only man*, on whom our Lord faſtens the name of * *Fool*. Doſt thou talk of *pulling down*, and of *building up*, and of making proviſion for time to come? *Thou fool! this Night thy Soul ſhall be required of thee. Then whoſe ſhall thoſe things be which thou haſt provided?* Not thy *Childrens* perhaps, but thy Children's *Tyrants*. Thy Riches are not in *Their* power, who are Themſelves in the *Power* of ſomewhat *elſe*, either *with-*

Verſe 21.

Pſal. 39. 6.

* Luke 12. 20.

out them, or *within* them. They have loſt their *Propriety* in all their Legacies and Eſtates, if a *Veſpaſian* or a *Copronymus* ſhall chance to Rule them; much more, if they ſhall live under the *Tyranny* of their *Luſts*. For if they pay *Tribute* to their *Ambition*, and *Contributions* to their *Gluttony*, and large *Exciſe* to their other *Vices*, ſuch as is their childiſh dotage upon the Vanities and the Pomps and chargeable Cuſtoms of the World, (alas!) the main of their *Revenue* goes out in *Taxes*. For a man's own *Luſts* are the greateſt *Oppreſſors* to be imagin'd. Beſides, A man's
Micah 7. 6. * *Enemies commonly are they of his own Houſe.* Even the Fruit of his *Body* is the fulleſt of *bitterneſs* to his *Soul*. The more he heapeth up Treaſure, in Intuition of his Children, the more he *tempts* them to be his *Enemies*, if *They* at leaſt may be thought Enemies, who do not only *wiſh* his Death, but many times *contrive* it too. A *poor* man's Child will love the life of his Parents, becauſe he lives by *their labour*; whilſt the wealthier ſort of Parents are apt to be *troubleſom* to their Children, becauſe they ſtand betwixt *them* and *Plenty*; 'twixt *them* and their *Liberty* to live

live as deliciouſly as they liſt. But becauſe a Man is ignorant, *who* or *what* ſhall be after him, his *heaping up* is nothing elſe but being *prodigal* to his Purſe; all his carking and caring is, that his *Purſe* may never be in *want*. He is content for his own part to fare very *hardly*, and to eat the Bread of *Scarceneſs*, ſo that his dearly beloved *Purſe* may be but *plentifully fed*. So great a *friendſhip* there is betwixt *Him* and It. And thus it was with the wealthy Niggard in the Goſpel; who wanting *Room enough* wherein to lay up his Crop in a plenteous Harveſt, did not rationally ſay, I will *ſell* away my Overplus, and *beſtow* it upon my *Friends*, in *Hoſpitality*; upon my *Beadſmen*, in *Alms*; upon my *Self*, or my *Family*, in *Food and Rayment*; but I will *pull down my Barns*, *and build greater*, and *There will I beſtow all my fruits and my goods*. The Engliſh word in the Tranſlation proves very *emphatical*, and ſeems to import the Niggard's *Largeſs*. It is not tranſlated, *I will gather my Goods together*, or *lay them up*, (as the word συνάξω might well have been,) but I will *beſtow them*, or *lay them out*. Although he was *ſordid* Luke 12. 18.

ſordid to *himſelf*, and as *cloſe-fiſted* to his *Family*, and to all other Perſons an arrant *Churl*, yet to his *Storehouſes* and *Barns* he was very *free-hearted*; he gladly beſtowed *upon Them*, even as much as they could *hold*. To thoſe his *Favorites* and *Darlings* he could not be *liberal* enough; and therefore *widen'd* their Vacuities, that he might *fill* them. The Reaſon of which is very obvi-
Luke 12. 34. ous. For as where a man's *Treaſure* is, there is his *Heart*; ſo wherever his *Heart* is, there he loves to lay his *Treaſure*. Had the Rich man's *heart* been either in *Heaven*, or upon *Chriſt*, he had beſtowed all his *Goods* upon *Heavenly things*; had *fed* Chriſt in his *hungry* Members, or *cloathed* him in his *naked* ones, or *redeemed* him in his Captive *impriſon'd* Members. He had erected, or indowed, either a *College*, or a *Church*, an *Hoſpital*, or *an Alms-houſe*. But his *Heart* ('tis plain enough) was wholly ſet upon his *Barns*; *They* had drawn out his *Bowels*; *Thither* went his *Affections*. Though a little was too much to be beſtow'd upon *Himſelf*, yet *All* was little enough for *Them*; He was ſo paſſionately *kind*, and *partial* to them.

One

One ſpends all upon his *Back*; another upon his *Belly*; a third upon his *Titles*, and *Stiles of Honour*; a fourth upon his *Sports* and *Recreations*; And there are (as That Parable does plainly ſhew,) who *ſpend* and *laviſh* out all they have, on their *Barns* or *Purſes*.

§ 11. Thus 'tis difficult not to offend in the *laying up* Riches; And 'tis as difficult to be innocent in the *laying* of them *out* too. For we may borrow from our *Avarice*, for the maintaining of our *Pride*; and what we ſpend on our *Ambition*, is at leaſt as ill laid out, as what we *beſtow* on our *Barns* or *Baggs*. To keep an *open Cellar*, and a very *large Table*, is not the *Vertue* oppos'd to *Avarice*. For we may *laviſh out* our All, in *diſhonour* of God's *Name*, as well as *treaſure* all up, in *diſtruſt* of his *Providence*. Our *hearts* will be (as I ſaid before) in what place ſoever our *Treaſure* is; and as good in our *Coffers*, as in our *Kitchens*. A Talent *wrapped* in a *Napkin* will be no more imputed to us, than one *conſumed* upon our *Luſts*. We know a man of great Fortune has wherewithal to *entertain* and to *cheriſh* Vice. Has abundance

dance of *Fewel* to feed his *Fire*. Is able to *purchaſe* (at any *rate*) whatever is *acceptable* and *pleaſing* to the greedy *Appetite* of the *Fleſh*. Whereas a man that is *poor*, cannot go to the *price* of many *chargeable Sins*. His *Lamp* burns *faintly*, for want of *Oyl*.

* Ezek. 16.49. ★ *Fulneſs of Bread* is ſuch a thing, as was reckon'd for one of the *Sins of Sodom*, and commonly follows a *Great Eſtate*. So that That which the *rich* man eſteems his *bleſſing*, may prove the *ſubject* of a very great *Curſe*. For thus we read in the Pſalmiſt, *Let their Table be made a Snare to take them withal. And that which ſhould have been for their welfare, let it be to them an occaſion of falling*, Pſal. 69. 22.

Thus we have the two Branches of the firſt and chief Reaſon, why the Worlds Good things are the goodlieſt *Snares* and *Temptations*; and ſuch as our Adverſary the Devil does moſt rely on.

§ 12. Again the Goods of this World are apt to breed and nouriſh *Pride*; which was *another* great *Sin* in the men of *Sodom*. Plenty makes men *contemptuous*, and ſuperciliouſly *looking down* on ſuch as are poorer than

than Themſelves. Thence is the Latin word *Superbia, à ſuperhabendo.* Pride does take its *Derivation* from having Wealth above others. Does not breed that *Reſpect* which is *due* to others, But that undue *Reſpect of Perſons* which is expreſs'd by *Partiality*, and declared againſt as an *heinous Sin*, James 2. 1, 9. It is a *Cuſtom* whoſe *Tyranny* has *invaded* moſt parts of the *World* we live in, *to have reſpect unto Him who weareth gay Cloathing*, and to make him *ſit down in the upper place*; whilſt 'tis ſaid to the poor man, *ſtand Thou there, or ſit here under my Footſtool*, (James 2. 3.) Not at all laying to heart, (as St. *James* goes on,) That *God hath choſen the Poor of this World, rich in Faith, and Heirs of the Kingdom which he hath promis'd to them that love him*, (v.5.) This is one of the main *Branches* of That moſt fatal and fruitful *Tree*, whereof the *Love* of *this Worlds Goods* muſt needs be granted to be the *Root*.

§ 13. Again the Goods of this World are very apt to breed *Sloath*; And this was the *Third* great Sin of *Sodom*. Not only *Pride*, and *Fulneſs of Bread*, but *Abundance of Idleneſs was in her*. A man who lives by

his *labour* has not *Time* and *Opportunity* to commit many Sins, to which *abundance* of *leiſure* would have betray'd him. He whoſe Ambition leads him no higher than to the foddering of his Cattle, or the Government of his Plough, will have the leaſt Cauſe of Scruple, (in all probability,) as well in his *Conſcience*, as in his *Stomach*. Whereas a Man of great Plenty is not ſo apt to have *Employment* to keep him *ſafe*; and ſo much the leſs, by how much the leſs he has *need* of working. He is not only able to *buy* the various *Nouriſhments* of Vice, but is at *leiſure* to be *hurt*, and *debauched* by them. He is not *fortified* with *Labour*; is not *fenc'd* and *barricado'd* with ſtore of *Buſineſs*; the *Avenues* of his Soul lye always open; ſo as *the Tempter* needs not *beſiege* him, But may take him by a *Surpriſe*. Whilſt *David* liv'd at *Bethleem* with his poor Father, Goodman *Jeſſe*, where his Thoughts were taken up with his Attendance upon the Cattle, his *following the Ewes great with young*, in the Spring, his waſhing and ſheering them, in the Summer, his giving them Fodder, in the Winter, and his keeping them from the Wolf,

Wolf, at every ſeaſon of the year; whilſt he was thus *keeping Sheep*, He was able to keep *Himſelf* too, as *Chaſt*, and *Harmleſs*. But when he was placed as a *King*, upon a very *high Mountain* of worldly Greatneſs, although he was *placed* there by *God*, he was ſo *tempted* there by *Satan*, (and that like *Chriſt*, the *Son of David*, with *the Kingdoms of the Earth, and the Glory of them*,) as to have fallen into diverſe moſt *deadly Sins*. When he lived at his *Eaſe*, and *tarri'd ſtill at Jeruſalem*, ſtretch't himſelf upon his *Bed*, and that at *Noon* too, and had nothing elſe to do, (when he *roſe* from it *in the Evening*,) but to walk up and down upon *the Roof of his Palace*, where his *Employment* was nothing greater, than the feaſting of his Eyes with all the Varieties of the City; none is ſo ignorant of his Hiſtory, as not to know what did *enſue*. Had he been with his Army, as by right he ſhould have been, (for the Text tells us 'twas *at the Time when Kings go forth to Battle*,) He had been probably too *buſie*, to have been tempted, as he was, whilſt he lay *at Eaſe*. In the Time of his Hardſhip and *Afflictions*, we know he had

2 Sam. 11. 1.

Verſe 3, 4, 5, 6, &c.

ſomewhat elſe to do, than to admit of what he did at a Time of *Idleneſs* and *Plenty*, when he wallowed in the *Mire* of the *Good Things* of *This World*. Thus the *Earth*, which lyes *Idle*, is preſently over-run with *Weeds*; whilſt the *Heavens*, which ever *move*, ſtill keep their *Purity*. Juſt as Waters, *ſtanding ſtill*, are very eaſily *corrupted*; whilſt Thoſe that *run*, and run *ſwiftly*, keep themſelves *pure* and *unpolluted*.

§ 14. Again the Goods of this World, the more they labour to *fill* the Appetite, the more they *dilate* it, and make it *empty*. They are apt to make a *thirſty*, *hydropick* Soul. As the *Poor* man does *labour*, to grow *leſs* poor; ſo the *Rich* does *lay up*, to grow *more* rich. And though 'tis hard to make a *Rule* which will not admit of ſome *Exceptions*, yet 'tis generally obſervable, that a *poor* man's care is how to keep out of *want*; whereas the care of the *Rich* is how to get into *Superfluity*. A man of *mediocrity*, who is but *well enough to live*, is apteſt to think himſelf *well enough*; nor aims ſo much at the *Increaſe*, as at the meer *Præſervation* of his Poſſeſſions. Whereas *Abundance* of Riches

Riches makes a *Plethory* in the Heart, which breaks out into an *Itch*, without due *Purgings*, and *Evacuations*. By how much the *fuller* he is of *Wealth*, by ſo much the *more* his Heart is ſet upon the *raiſing* of his *Family*, and the leaving to his Children a great deal more than he was *left*. He loves to be *joyning Houſe to Houſe, and to be laying Field to Field, and to be placed alone in the midſt of the Earth*; *ſuppoſing that his dwelling place ſhall indure for ever, and his Land be called by his Name from Generation to Generation:* Thus do the Riches of men conduce to many *Diſeaſes* in the Soul; a Plethory, an Itch, a Lientery, a Dropſy, a Boulimia. Theſe are the *Maladies* of the mind, which abundance of Riches do breed and cheriſh. The reaſon of it is chiefly This; That what appears very *Great* to them who *want* and *deſire* it, does, to them who do *embrace* it, almoſt totally *diſappear*. What *Hope* and *Hunger* preſent as *bigg*, *Poſſeſſion* makes to ſeem *little*, even becauſe it does not ſtand at a *due Diſtance* from the *Appetite*. For an Object may be *too near* (as well as *too far*) to be truly *ſeen*; witneſs the Letters of any Book,

Iſa. 5. 8.

Pſal. 49. 12.

Book, which if we place *too near* our Eyes, we are as little able to read, as if they ſtood a *mile off*. For which reaſon it is, we *overlook* what we *poſſeſs*, and even *want* what we *have*, whilſt we *covet more*.

§ 15. Other Reaſons may be given, but theſe I take to be the chief. And as I think they are enough, ſo I am not at leiſure to point at more. For now 'tis time that I *apply*, and ſo *improve* what I have ſaid, by adding ſeveral *Conſiderations*, whereof the one will very fitly become a ſtep unto the other. And until we graſp *All*, the *Application* will not be perfect.

§ 16. Firſt then let us conſider; That if the World's *Good things* are commonly made the Devil's *Lime-twigs*, laid before us as our Food, but only intended for our Fetters; It concerns us that our *Souls* be night and day kept *on wing*, and inceſſantly *flying over* theſe Snares of Satan. Which to accompliſh the more effectually, we muſt be careful not to ſtand upon *exceeding high Mountains*, nor take *too much* of this *World* within our *Proſpect*. The *Bowels* of St. *Paul*

Philip. 3.

were

were ſo *turn'd* within him, when he conſi der'd the *Earthy-mindedneſs* of many Profeſſors in his time, as that he could not hold from *weeping*, in reflecting on the *Miſeries* he ſaw them in. Whilſt he was writing to his *Philippians*, in a very cheerful ſtile, touching the Glory to be reveal'd, and of *his preſſing towards the Mark, for the price of the high Calling of God in Chriſt Jeſus*, his Soul was ſuddenly *overcaſt* with a *gloomy Cloud*, and his cheerfulneſs in a *moment* was done away with a fit of *mourning*. For towards the *midſt* of his *Epiſtle*, his thoughts were occaſionally diverted by ſuch a melancholy remembrance, as put a ſudden *ſtop* to his Meditations, and made him break out into a *Parentheſis* of *Tears*. *Many walk* (ſaith the Apoſtle) *of whom I have told you often, and now tell you even weeping, that they are Enemies to the Croſs of Chriſt, whoſe end is deſtruction, whoſe God is their Belly, and whoſe Glory is their Shame, who mind Earthly things.* They liv'd in Plenty and *Proſperity*, complyed with the Perſecuting Jews, were very indulgent to their *Appetites*, and even boaſted of their *Luſts*; that is, their Happineſs was as

Verſe 14.

Verſe 18. 19.

as great as *this World* could make it, and for this, which is the object of most mens *Envy*, or *Ambition*, they were exceedingly *bemoan'd* by that compassionate Apostle. That their *Souls*, like *silly Birds*, should be so *caught* and *intangl'd* with *Satan's Lime-twigs*, as to be groveling on the *Earth*, and render'd utterly unable to give a *Spring* towards *Heaven*, This was his *Corrosive* and *Cordolium*. 'Twas this that turn'd his *Head into a Fountain of Tears*, and made him to mingle his *Ink* with *weeping*. This was That that made him write with an *Ellipsis* in a *Parenthesis*, and *one* Parenthesis in *another*; No sooner had he said [*for many walk*] but there he presently brake off; as if the rest of his words had been suddenly *swallow'd up* with his *Commiseration*. The Royal Prophet had been *caught*, but had been happily *disintangl'd*, and was so very much afraid to be caught *again*, that he earnestly fell a wishing for the *wings* of a *Dove*, whereby to be able to *fly away*, not only from the *Injuries*, but from the *Vanities* of the World. One would have thought that such a Potentate might have been satisfied with the World, who had its

Glories

Glories at his Devotion; yet even *Thoſe* were ſome of the things which made King *David* ſo *weary* of it; And drew upon him That *Envy*, with thoſe malicious Calumniators, which made his Life to ſeem long, and his Kingdom tedious: *Woe is me* (ſaith he in *pity* to himſelf) *that I am conſtrain'd to dwell with* Meſech, *and to have mine habitation in the Tents of* Kedar. So when *Moſes* was but a *youth*, he towred up like an *Eagle* above the ſtratagems of the *Fowler*, and could ſecurely *look down* with an holy *deriſion* upon his *Nets*. He was ſo far from *deſiring*, that he *refuſed* to be a Prince. So far from *courting* the Top of Honour, as to have turn'd his *back* upon it, when ſtrongly *courted* to its Acceptance: *Chooſing rather to ſuffer Affliction with the People of God, than to injoy the Pleaſures of Sin for a Seaſon.* Heb. 11. 24, 25. Such Eagles, now a days, are grown a rare ſort of Creatures; there being few who (like *Moſes*) do ſo value and revere the *reproach of Chriſt*, as to eſteem it *greater Riches than all the Treaſures of* Egypt. Verſe 26. It is ordinarily counted a *ſpice* of *Madneſs*, for men to ſuffer any great *Hardſhips* in point of *Conſcience*. *So long as*

thou doſt well unto thy ſelf, men will ſpeak good of thee, Pſal. 49. 18. But He who will not be caught in the *Devil's Net*, and *flies* the *Favours* of the *World* which cannot *honeſtly* be *injoy'd*, However the *greatneſs* of his *Soul* does ſpeak him no leſs than *a lofty Eagle*, yet he ſhall commonly be *contemn'd* as an arrant *Gooſe*. But this ſhould teach us to loath the *World* ſo much the *more*, and the *wiſdom* of the World, which is not *Earthy only, and Senſual*, but *Devilliſh* too, *James* 3. 15. Alas the *Wiſdom* of the Serpent is a very fooliſh thing, whereſoever there is the Sting, and the *Poyſon* too. And to have the Dove's *Innocence*, we need the *Wings* alſo. For as whilſt we are *glued* in our Affections to the things here below, we think the World to be a *Great*, and a *Glorious* thing, ſo the *higher* we fly *above* it, the more contemptibly *Little* 'tis natural for it to appear. And therefore

James. 3. 15.

§ 17. Secondly let us conſider, That as the way whereby to eſcape the glorious Dangers of which I ſpeak, is to *ſequeſter* our Affections from the Things of this World, and to take *wing* towards a *Better*; ſo, that our *Flight* may

may be the *higher*, we are to take ſome ready Courſe whereby to make our ſelves *light*. For however it is natural for Birds to *fly*, yet the moſt they can do is but to *flutter*, if they are *laden with thick Clay*; a Phraſe by which the Prophet *Habakkuk* deſcribeth *Mony*, and denounceth a *Woe* to them that *load* themſelves with it. The reaſon of which is very obvious. For notwithſtanding it is *natural* for the ſpirit of man to fly upwards, yet what in *one* Caſe is natural, may be *impoſſible* in an *other*. A man may fly juſt as ſoon with a *weight* of *Lead* at his *Feet*, as with a *Burden* of *Silver* upon his *Back*. The *lighteſt* Birds commonly do fly the *higheſt*. And conſidering 'tis a *Duty*, for a man ſo to *buy*, as if he were *never* to *poſſeſs*; To *deny* his *dear* ſelf, and to *take up* Chriſt's *Croſs*, and to follow *Him*; it ſeems to follow thereupon, that He who hath *leaſt* of this World, and the leaſt to do in it, is probably the *fitteſt* for That great Duty. Though 'twas not meerly *for being poor*, that *Lazarus* was carried to *Abraham's Boſom*, yet 'twas That that his *Poverty diſpos'd him for*. And St. *Peter* ſaid fitly (touching Himſelf and his

Habak. 2. 6.

1 Cor. 7. 30, 31.

Luke 18. 28. Condiſciples,) *Lo we have left All, and followed Thee.* Becauſe they could not follow Chriſt, and carry all they had with them. For every Follower of Chriſt has a very *narrow way* wherein to walk, and a very *ſtrait Gate* whereat to *enter.* So that the *Body* of a Chriſtian is *Load* enough unto the *Soul*; and therefore many *more* Impediments may well be *ſpar'd.* Our Bodies
1 Cor. 4. 7. (ſaith St. *Paul*) are but *Earthen Veſſels*; but *Duſt and Aſhes,* (ſaith *Abraham*) Gen. 20. 27. And ſure the way to keep our ſelves *unſpotted from the World,* is not to *bury* our ſelves *alive,* even by adding *Earth to Earth, Aſhes to Aſhes, Duſt to Duſt.* That being the way of our being *buried,* not in *ſure and certain Hope,* but in ſure and certain *Fear* of a Reſurrection. For when the Minions of this World who are *dead whilſt they live,* ſhall (by the juſt Judgment of God) *live* again when they are *dead* too, and ſhall be ſummon'd out of their *Graves,* as *Malefactors* out of a *Dungeon*; they will ſay to the Mountains *fall on us,* and to the Hills, *cover us*; that is, they will deſire to be *once more buried.* Now to prevent ſo *ſad* a *Riſing,* we are

are to *Riſe* whilſt we are *here*; from the *Death* (I mean) of *Sin*, and from the *Grave* of *Carnality*. And that we may riſe the more nimbly, we muſt be *Levis Armaturæ*; muſt not lay upon our ſelves too great a *load* of *thick Clay*, which commonly brings with it *another* load, whether it be of *worldly Cares*, or of *Carnal Pleaſures*. Whatſoever moſt Chriſtians may think of This, 'twas ſadly conſider'd by many Heathens, of which I ſhall but inſtance in four or five. *Diogenes* was a *poor*, but yet a very *great* Man, becauſe his *Poverty* was his *choice*; and he was one who did not *want*, but *contemn* the Gayeties of the World. How did he *fly* above the Vices and Follies of it, by ſtripping himſelf of its Impediments, and by *imping* the *wings* of his *brave Ambition*? 'Twas his Ambition to be at *Liberty*, not to give *Hoſtages* to *Fortune*, to live a life *diſingaged* from things *below* him. He found that *one Tub* was enough to *lye* in, and *one wooden Diſh* enough to *drink* in, and was reſolved that his *Houſhold-ſtuff* ſhould hold proportion with his *Houſe*. Yea even *That* he thought *too much*, for its being ſomewhat *more*

Συμβάλλεσθαι μὲν τῷ Ἀπόλλωνι, τὰς περισάσεις πάσας ἀπαλύσαντο, καὶ τῶν ἀσημόνων ἐξέλυσεν ἑαυτὸν, καὶ μετήει τὴν γῆν ἐλεύθερος, ὄρνιθος δίκην τὴν ἔχων, &c. Maxim. Tyr. Diſſert. 20. p. 197.

more than was strictly *needful.* And therefore he *brake* his wooden *Dish*, upon his first consideration, That the *Hollow* of his *Hand* had made it *needless.* Now I the rather choose to instance in this *remarkable Philosopher*, because I know him very much *censur'd*, and think him as little * *understood.* For that which is taken by a Proverb to be the *Cynicalness* and *sowrness*, was thought by *diverse ancient Authors* the lovely *Nobleness* of his Temper. His *choice* of *Poverty* was the *result* of his very deep *Knowledge*, and *Contemplation.* Nature and Industry had both *conspir'd* to his Perfections; of which it was not the least, that he *knew* the whole World, and always had it under his *Feet* too; as having *weigh'd* it in a *Ballance*, and found its *lightness.* He had been *sued to*, and *courted*, by the Great Potentates of the Earth, whose *Prosperities* stoop't down to receive the Honour of his *Acceptance.* But what *Solomon*, out of his Wisdom, both *infused*, and *acquired*, (acquir'd both by *joious* and *sad* experience,) the same *Diogenes* concluded, (I shall not dare to say how,) *That All is vanity under the Sun.* Now we all know that *Vanity* is of extremely *little* weight,

—δι' ὃν καὶ Διογένης ὁ Σινωπεὺς ἢ Λυσίμαχος ἢ Λυκοῦργος, καὶ Σόλωνος, καὶ Ἀρταξέρξου, καὶ Ἀλεξάνδρου, καὶ ἐλευθερώτερος αὐτῶν τοῦ Σωκράτους, &c. Id. ibid. p. 201.

* —εἰ τοιοῦτόν τι φαντάζῃ, μανικὸν ἀπ' αὐτοῦ, μὴ προσίλθῃς ὧδέν ὄζει πρὸς Σέ. Arrian. Epict. l. 3. c. 22.

Qualis fuerit Diogenes, Quantusque, quantò homine major, quàm Dei similis, conflat apud Ariani Epictetum περὶ κυνισμοῦ, à capite ad calcem istius Dissertationis. *Etiam apud* Senec. de Tranquil. animi c. 7.

weight, if put in the Ballance of *Diſcretion*; and in the Ballance of the *Sanctuary*, of *none at all.* Nay the *Pſalmiſt* concludes, that *Man himſelf is but Vanity*, who yet is very much the *nobleſt* of any Creature *under the Sun.* And ſure if *every* man is Vanity, and the *greater* he is, the *greater Vanity*, and not only Vanity, but *Vexation of Spirit*; how could *Godfrey Duke of Bulloin* have done more *prudently* for himſelf, than in *refuſing* to accept a *Crown* of *Gold*, where *Chriſt* Himſelf wore one of *Thorns*? or why ſhould any of *Chriſt's* Followers *buy* the Friendſhip of a Prince, when *Xenocrates* an Heathen would not deign to *ſell His*, no not to *Alexander Himſelf* who would fain have *bought* it? Why ſhould *a Chriſtian* affect Dominion, when * *Atilius* an *Heathen* made choice to *leave* it? why ſhould one of *Chriſt's Diſciples* court and *covet* That Plenty, which was *deſpis'd* by *Fabricius*, an arrant *Heathen*? Why ſhould a *Chriſtian* ſet his Heart upon the getting and leaving a *vaſt* Revenue to his *Poſterity*, when the *Heathen* man *Socrates* thought it a *Charity* to his Children, to leave them *none*? Not that he thought it a *Breach* of Charity,

Pſal. 39. 11.

Eccleſ. 1. 14.

Rex Philoſophi Amicitiam emere voluit; Philoſophus Regi ſuam vendere voluit. Val. Max. l. 4. c. 3.

* *Rubori non fuit, eburneo ſcipione depoſito, agreſtem ſtivam aratri repetere.* Id. ib. c. 4. Cic. Offic. l. 3.

ty, to make *Proviſion* for his *Family*; but that he durſt not *betray* them to *great Temptations.* As He himſelf had *refuſed* half the *Kingdom* of *Samos* when *offer'd* to him, ſo was he willing that his *Children* ſhould *inherit* his *Temper*, and *Frame* of *Mind.* He knew the *Providence* of God was the *ſureſt Patrimony*; And had been taught by his experience, that *Friends well got* were the *next great Treaſure.* 'Twas his Duty, as a *Father*, to leave his Children *very well*, and by conſequence in a condition (not the *richeſt*, but) the *moſt ſuitable*, and *ſafeſt* for them; and therefore under a *Neceſſity* of *taking pains.* Conceiving it infinitely difficult for any man to live a *ſtrict* and a *vertuous life*, who is not bleſs'd with ſome *Calling* wherein to *labour.* Ask't he was indeed by *Xenophon*, and other Friends, why of ſo many great Offers he would not accept at leaſt of *ſome*; if not in his *own*, yet in his *Childrens* conſideration. But ſtill *He* anſwer'd, [* *If they live as they ought, they cannot want Bleſſings; and if they live otherwiſe, I cannot wiſh that they may have them. If they are dutiful to their God, they will find him an indulgent*

* *Objicienti, περὶ τῶν παίδων δεῖν προνοεῖσθαι, reſpondet Socrates*, Τίς ἀνάγκη παισὶν αἰτίαν καταλιπεῖν ἀφροσύνης μᾶλλον ἢ παιδείας; καὶ μὴ γιγνομένοις ἀγαθοῖς οὐδὲ ζῆν καταλείπεσθαι, &c. Socrat. Epiſt. 2. ex Edit. Leon. Allat. p. 15, 16, 17, &c. Conſer Arrian. Epict. l. 3. c. ult. p. 433.

indulgent and loving Father. And if they rebel *againſt their* Maker, *what have I to do with them?*] Now conſider how theſe *Heathens* who liv'd *before* Chriſt, had more of *Chriſtian Self-denyal*, than moſt of Them that come *after*. They were many of them plac'd upon *exceeding high Mountains*; ſhew'd *the Kingdoms of the Earth, and the glory of them*; Yea though they were *proffer'd* thoſe Injoyments, and ſtrongly tempted to *accept them*; yet ſo great was their *courage*, they did not *yield*. Men, who if they are not *fit* for our *imitation*, are fit to *ſhame* us at leaſt for our imitating no more of *the Life of Chriſt*. Who, as it were in *oppoſition* to this Temptation of the Devil, drawn from *the Kingdoms of the Earth, and the Glory of them*, made choice of * *Poverty* and *Deſpiſedneſs* for his *external Qualifications*. For though, by reaſon of his *Divinity*, he could not poſſibly be obnoxious to the unworthineſs of *Sin*, yet by reaſon of his *Humanity*, he was capable of ſuffering the moſt unworthy *Solicitations*. And even thoſe *Solicitations* diſturb'd his *Eaſe*, although they had not the power to hurt his *Safety*. Some-

* Matth. 8. 20.

thing therefore there was in it for our *Edification*, That when it pleaſed the God of Heaven to take upon him our Nature, who had it in his own *choice*, both of *whom* he would be *born*, and in what *Quality* he would *live*, He did not chooſe the *greateſt*, but rather the *meaneſt* and the moſt *abject* of all Conditions. Now whoever he is that *chooſeth*, (be he wiſe, or fooliſh,) ever chooſeth what is *Beſt*, either *really*, or in *ſhew*; either beſt *in it ſelf*, or beſt to his *imagination*. From whence it follows that our *Saviour*, being the *Wiſdom* of the *Father*, (as *God the Son*,) could not chooſe but chooſe *wiſely*, and what was really the *beſt*, when he made choice to be ſo *meanly* both *born*, and *bred*. As for his *Birth*, ſure a *Carpenter's Spouſe* was a very mean *Parent*; The *Stable* of an *Inn* was an exceeding mean Place; wherein an *Oxe* and an *Aſs* were as mean *Attendants*. And then for his *Breeding*, It was in *Galilee*, yea in *Nazareth*, the meaneſt part of all *Paleſtine*; In the Houſe of Goodman *Joſeph*, one of the meaneſt men of *Nazareth*; And in the way of a *Carpenter*, as mean a *Trade* as could well be *choſen*.

Our

Our Saviour ſhall not chooſe for *us*, if he chooſes no better for *Himſelf*, (will the men of this World be apt to ſay.) *We* would chooſe (had we our choice) to be *born* of *Princes*; to be *bred* in ſtately *Palaces*, and brought up *at Court*. None ſhould be *greater*, if we could help it, nor any *richer* than our ſelves. We would *chooſe* the very Things, wherewith *the Devil* here tempted *Chriſt*, All the *Kingdoms of the Earth*, and the *Glory of them*. Would not be ſo poorly ſpirited, as to refuſe a *frank offer* for want of a little *Complaiſance*, an act of *Worſhip*, and *Veneration*. A *Beaſt* indeed will reſt *contented*, when his *Belly* is *full*; and looks no higher, when he is *Empty*, than to That which grows up from the *Ground* he *treads on*. But *Man* is made of another Metal, and He is ſcarce fit to *live* who has *no Ambition*, but ſits him down (like a *Beaſt*) completely *ſatisfied* with a *ſufficience*. *Conſcience* and *Contentment* are fit for *perſecuted Churchmen*, (or *well-bred Quakers*,) or elſe for men whoſe Wits are loſt in their Studies, and whoſe *overmuch Learning* has made them *as mad* as any *Paul*; a Man who talks of *Contentment*

in All Conditions; and would have us look no farther (as to the Goods of this World) than *Food and Rayment.*

Is it not Pity that ſuch as *Theſe* ſhould be the *Reaſonings* of the *Followers* and *Friends* of *Chriſt*, who *followed* the things which They *eſchew*, and *eſchewed* thoſe things which They *contend for*? His choice (I ſay) was to be *poorer*, and *more deſpiſed* than other men. And becauſe, being a *Man*, he was to be of ſome *Calling*, he pitch'd on That that was lyable to *leaſt Temptations*; and ſo was regiſtred at *Nazareth*, not in the Quality of a *Freeholder*, but of an *Handicraft-Man.* He was but *Faber Lignarius*, a *Wooden Smith.* Had he been a *Freeholder*, he had had (though not a *Kingdom*, yet) a ſmall *Pittance* of this World. He might have trod his own Ground, and have breath'd his own Air, and have eaten his own Bread, without depending upon the *Charity* of any *other* man's hands, or on the *Labour* of his *own.* But he was on the contrary ſo poor and deſtitute, that he had neither *Food*, nor *Rayment*, but what he *earn'd*, or had *given* him, or got by *Miracle.* As long as from his

Twelfth

Twelfth to his *Thirtieth* year of Age, diverſe Fathers are of opinion, that he *wrought* for his *Living* in his Father in Law's *Shop*. Nor is there any Church-Writer who gives another Accompt of him. And from thence until his Death he obtain'd his Bread, either by *Teaching*, as a *Prophet*, or *doing good*, as a *Phyſician*; Both *gratuitouſly*, and *freely*, although by *ſome* he was *rewarded*. Now that our *Saviour's* way of chooſing may have ſome Influence upon *ours*, and this our *ſecond* Conſideration may be as *uſeful*, as it is *long*,

Luke 8. 3.

§ 18. Let us conſider, in the *Third* place, how *God* and *Satan* are two *Competitors* for our *choice*. Satan tempts us to joyn with *Him*, in his Attempts againſt God; God ſolicits us on the contrary, to ſide with *Him* againſt Satan. Satan tempts us to *Rebellion*, with the Things that are *ſeen*, which are but *Temporal*; God ſolicits us to *Obedience*, with the Things that are *not ſeen*, which are *Eternal*. Satan's Propoſals are to the *Fleſh*; God's eſpecially to the *Spirit*. Satan takes us up to an exceeding *high Mountain*, and diſcovers to us from thence, *all the Kingdoms of*

of the Earth, and the *Glory of them*; God, on the other ſide, takes us up to *Mount Sion*, or at leaſt takes us down to the *Valley of Achor*, and diſcovers to us from thence, *the Kingdom of Heaven, and Glory of it*, and ſaith to *us* in effect, (as the Devil to Chriſt,) *All This will I give you, if falling down ye will worſhip me.* Now it remains that we conſider, to *which* Propoſal of the *two* our Affections and Appetites have the moſt reaſon to *incline*. Let's put them Both into the *Scales*, and then chooſe That that ſhall weigh the *heavieſt*.

As for the Things of this preſent World, the beſt we can ſay of them is This, *They all are to periſh in the uſing*. The World it ſelf is but a Thing, *whoſe Faſhion paſſeth away*. But 'tis the *ſaddeſt* conſideration, that the World's Good things are much more *dangerous* than they are *frail*. It being a Duty extremely difficult, *to uſe this World as not abuſing it*; And yet if we *omit* to perform this Duty, The richeſt Poſſeſſions upon Earth will but ſerve to purchaſe for us the largeſt Intereſt in Hell. So that the Devil's *Liberality* amounts to *This* only, That if

if we will but *Idolize* him, he will *give* us whatſoever may do us *Harm.* He will ſupply us with the means of being damn'd ſo much the deeper. Was it (think we) for *nothing*, or a thing by meer *chance*, that as our Saviour choſe *Poverty* (rather than Plenty) for himſelf, ſo he choſe ſuch as were *poor*, (as well in *Fortune*, as in *Spirit*,) to be *inrich'd* by his *Grace*, and made *Inheritors* of his *Kingdom?* Was there not (think we) ſomething in it, that the Primitive Excellency conſiſted in *ſelling all that they had*, and *laying it down at the Apoſtles Feet?* The leaſt we can gather from it is This, (And be it ſpoken as impartially to the due *comfort* of the *Poor*, as to the needful *Humiliation* of ſuch amongſt us as are *Rich*,) That *Poverty*, though it is not exempt from *All*, is yet obnoxious *unto fewer*, and *leſſer* Dangers. For *Riches* commonly do inable us to *do* things to be *repented*; whereas *Poverty* helps to fit us to *repent* of things *done.* Indeed 'tis beſt of the two, to have *Food convenient*, (as *Agur* words it;) to be in ſuch a *mediocrity* 'twixt Poverty, and Plenty, as not to be *pinched* with the *former*, nor too much *loaded.*

ed with the *later*. *Agur* prayed againſt *Both*; but for different reaſons. He prayed againſt *Poverty*, as apt to make him turn *Thief*; But he prayed againſt *Riches*, as apt to make him turn *Atheiſt*. Now by how much it is *worſe* to be an *Atheiſt*, than a *Thief*, by ſo much *Riches* ſhould make a *ſadder*, and a more *formidable* Condition. And 'twas perhaps for this reaſon, (amongſt ſome others,) that the moſt Learned of all our Kings thought *Him* the *happieſt* man in *England*, who by his Quality and Eſtate had a *middle* Station, betwixt an *High Conſtable*, and a *Juſtice of Peace*. For ſuch a man is neither held to be *Poor* nor *Rich*. He has not the *Indigence* of the one, nor the *Vexation* of the other. Is freer from *Contempt*, and from *Envy* too. Has weaker *Temptations*, and fewer *Troubles*. This is to be *fed with Food convenient*. And This is the Condition which *Agur* pray'd for. But that *Scarceneſs* in it ſelf is ſafer for us (of the two) than *Superfluity*, we may infer from That Method which the *Devil* here uſed againſt our *Saviour*: who, according as his *Proſperities* did *fall*, or *riſe*, did ever

ever find his *Temptations* to *ebb*, or *flow*. And we know the loweſt *ebb* can but leave us *dry*, whereas the *Tyde* of Proſperity is apt to *drown* us. So *frail*, and ſo *worthleſs*, yea and ſo *dangerous* are the Things, by which *the Rival* of our Maker moſt ſtrongly tempts us.

Weigh we next the Good Things, not only of *This*, but a *better* World, wherewith the God who may *deſpiſe*, vouchſafes to *court* us. He does not only court us with the Promiſe of a *Deliverance*, from a Bottomleſs Lake of Fire and Brimſtone, where the Worm dyeth not, and where the Fire is not quenched; Nor ſeek to win us only by Promiſes of a *Crown immarceſcible*, of *Joys unſpeakable, and endleſs*, ſuch as our Hearts cannot hold, nor our Tongues utter, nor our Reaſons comprehend, nor our Fanſies reach; But farther obliges and indears us with a world of Bounties whilſt we are *Here*. For Every man in the World has all the World in Epitome; and that not only as to the *ſight*, but *injoyment* alſo, until he *forfeits* his Birthright by the High Treaſon of his *Debauches*. Till then (I ſay) he has *a world*, both to *poſſeſs*, and

to injoy, not only *within*, but *without* him also. The world *within* him is so evident, and so very much resembling the world *without* him, (far beyond what the *Romans* had made its *Hieroglyphick*, or *Embleme*,) that there is hardly any thing namable, either in *Heaven*, or in *Earth*, to which there is not something *analogous*, either in the *Body*, or *Soul* of Man. The Truth of which saying will soon appear, to whosoever will take the pains (as *Augustine Mascardus* has somewhere done) to draw a Parallel of Particulars. And then for the world *without* his *Person*, 'tis plain that That is *within* his *Power*. For *all the Earth* is his *walk*, if he please to use it. He has Regions of *Air* wherein to *Breathe*: Many *Rivers* of *Water* to quench his *Thirst*: And an *Element* of *Fire* to keep him *warm*. So that if he has an *House* which will but *hold* him, and *Meat* as much as he can *hold*, and as much *Rayment* as he can *carry*, he has certainly as much as *a man undebauch't* knows what to do with; and what a *madness* is it for him to covet *more*? For how much *worse* than a *Brutality* must we needs have exchanged our *humane Nature*, when nothing can *please* us but

but what's *forbidden*? and when nothing is *forbidden*, but what 'twill *miſchief* us to *injoy*? How many *Pleaſures* and *Recreations* has God been bountifully pleas'd to make *lawful* for us? freely giving us the *Liberty*, to *chooſe* as much as will do us *good*? Muſick is allow'd us to pleaſe our Ears; Perfumes to gratifie our Smelling; the beautiful Structure of the Univerſe to feed our Eyes with Admiration. Rich Variety of Meats to treat our Palates with, when we are hungry; the moſt deſirable Felicity of quenching our Thirſt, when we are dry; the great and innocent Senſuality of warming our Selves when we are cold. And ſeeing the old Rule in Logick is indiſputably True, *That the whole Nature of every Species is in each ſingle Individual:* God has made it both a *needleſs* and *ſenſleſs* Thing, for any man to covet his *Neighbour's* Wife, by having graciouſly allow'd him the happy Society of his *own*. Now ſince Every man in particular does as really injoy the *whole Influence* of the Heavens, as if It were *ſhed* upon Him *alone*, in ſo much that his injoyment of Heat and Light would be no greater,

er, in caſe he were *Monarch* of all the world; Can it be other than an *irrational* and an *abſurd* kind of wickedneſs, if, whilſt we lawfully injoy the *whole* benefit of the Sun, we ſhall eſteem it a *want* of *Happineſs*, that *another* man injoys it as well as *we*? if, whilſt our *own Ciſterns* are *running over*, we ſhall not be able to be *ſatisfied*, unleſs with *ſtoln Waters*? Is there nothing will ſtay our Stomachs, but the *Bread* of *Diſhoneſty*? Will nothing content us throughout our *Journey*, (for which God has given us ſo *plain* an *High-way* wherein to *walk*,) but the *removing* of ſignal *Land-Marks*, and the *breaking* up of *Hedges*, and *leaping* over God's *Mounds*? and this at a time whilſt we are told, that as our *Journey* is *long*, ſo our *Time* is little, and yet *Eternity* depends on the *uſage* of it? Muſt we needs be ſtill coveting *another's* Houſe, *another's* Land, *another's* Servant, *another's* Wife, or ſomewhat elſe which is *anothers*, and that at the Inſtant of our *abounding* in two whole *worlds* which are *our own*? No, let us rather beſpeak our *Tempter*, as *Joſeph* did his kind *Miſtreſs*, *How can we do ſo great a wickedneſs? which way* ſhall

Gen. 39. 8, 9.

we

we be *able* to ſet about it? Had *Potiphar* been a *jealous man*, or a *cruel Maſter*, *Joſeph* might have done much, at the *frequent Intreaties* of a *Miſtreſs*. But *He*, conſidering how his *Maſter* had withheld *nothing* from him, beſides his *Wife*, and *intruſted* him too with *Her*, as well as with his whole *Subſtance*, could not in *Gratitude* to his *Maſter* accept the *Favour* of his *Miſtreſs*. He could not ſin againſt ſo *manifold* and *great* a *Truſt*. So, if God had been a *Wilderneſs* to any of us, tyed us up from *All Comforts*, or left but *few* things *lawful* for us, we might then have ſin'd againſt him with more *excuſe*. But conſidering his *Bounty*, and *Goodneſs* towards us, his leaving it in our power to *pick* and *chooſe* our Contentments in great *Variety*, and his withholding *nothing* from us, but what will *hurt* us in the *Poſſeſſion*; we ought to *ſtir* up his *Grace*, as well as our own *good Nature* in us, to an effectual Reſiſtance of the moſt powerful Temptations, which ſhall at any time indeavour to debauch us into *Rebellion*; and ſay with *Joſeph*, *How can we do ſo great a wickedneſs againſt a Deity ſo obliging? How can we poſſibly be ſo ingrateful?*

§ 19.

§ 19. Having therefore briefly weigh'd the *Rival-objects* of our *choice*; and ſeen the very vaſt *Difference* between the Things of this *præſent*, and *future* world; yea between *the ſame Things* of this *preſent* world, as they are *differently* offer'd, by *God*, and *Satan*; by God on the *one* ſide, as they are *ſanctified* into *Bleſſings*; and on the other ſide by *Satan*, as they are turn'd into a *Curſe*; by *God*, as of *Right*, and by *Satan*, as of *Sufferance*; by *God* in ſuch *a Meaſure*, as has a Tendency to our *Good*, and by *Satan* in ſuch an *extravagance*, as is in order to our *undoing*; by *God*, to *ſatisfie* our Appetites, and by *Satan*, to *inlarge* them; by *God*, as *obligations* to *Love* and *Gratitude*, and by *Satan*, as *excitements* to *Pride* and *Luxury*; By *God*, as *Directives* to the great End of our Creation, and by *Satan*, as *Amuſements* to keep us from it; we cannot take a better courſe, when *Satan* tempts us (as he did *Chriſt*) with *the Greatneſs of the World*, *and the Glory of it*, than to reflect upon our Solemn *Baptiſmal Vow*, and by conſequence to *fight* againſt the *Prince* of *this World*, and utterly to *forſake* its *Pomps and Vanities*;

Not

Not to walk according to the *Courſe* of this world; to *fear* its *Friendſhip*; to *hate* its *Wiſdom*; to *ſuſpect* its *Power*, and to *ſcorn* its *Glory*; to *crucifie* the world unto our ſelves, and our ſelves unto the world; to keep our ſelves *unſpotted* and undefiled *from the world*; And, whilſt our vile *Bodies* are here on *Earth*, to have our *Converſations* at leaſt in *Heaven*.

§ 20. Theſe are the *Leſſons* we are to learn, from the *Firſt* obſervable in the Text, and ſuch as prompt me to proceed to the conſideration of the *Second*. For of the many and cogent Arguments whereby to make our ſelves think *meanly* of the Things which we *admire*, This is none of the leaſt, That they are not only in *God's* Gift, (by a natural *Right*,) But many times (by *His leave*) in the *Devil's alſo*. For thus run the words of The next Particular in the Diviſion,

The ſecond Propoſition.

That *all the Goods of This world*, however *lovely* they may appear to the miſty *Eye* of *Carnality*, are yet by God's *Patience*, and wiſe *Permiſſion*, (at leaſt *ſucceſſively*, though not *at once*,) in the *Devil's Proffer*, and *Diſpoſal*.

Firſt

First I must evidence that so it *Is*. Next I must guess at the Reasons *why*. And last of all I must proceed, to shew the manifold *Advantage* and *Use* of *Both*.

Its Truth proved.

§ 1. That so it *is* may be evinced more ways than one; From *Scripture*, from *Reason*, and from *Experience*. It is so evident from Scripture, (wherein our Saviour calls *Satan* * *The Prince of this World*, St. *Paul the Ruler*, and *the God* too,) that the Devil in *one sense* said *not amiss* unto our Saviour, ὅτι ἐμοὶ παραδέδοται, the power of this world is *deliver'd to me*, as That does signifie by an *Hebraism*, that God does *suffer* or *permit* him to rob the Innocent, and to heap Riches upon the Guilty, and so to dispose of *whole Kingdoms* to the Sons of Violence and Oppression, *who call their strength the Law of Justice*. 'Tis true, the words of the Devil, (as St. *Luke* sets them down) are clearly spoken as by a *Sophister*; who, (according to his Custom) being *æquivocal* or *homonymous* in what he says, does cunningly mix a *little Truth* with the *greatest falshood* to be imagin'd. For if he means that God Almighty has put the world into his hands, and intrusted him, (as

* John 12. 31. & Ch. 16. v. 11. Eph. 6. 12. 2 Cor. 4. 4.

Luke 4. 6.

Wisd. 1. 11.

a

a *Deputy*) to paſs *a Right of Poſſeſſion* on whom He pleaſeth, there is nothing more *falſe* than his παραλόγιαι; (which will be made to appear in its proper place.) But if his meaning is only This, That God is pleas'd *to let him alone* in his Courſe of wickedneſs for a *Time*, and permits him to be miſchievous as far as his *Fetters* and *Chain* will *reach*, nothing is *truer* than That Aſſertion from *the Father of Lyes*. And nothing can *ſhew* its Truth better, than ſuch a *Scriptural Example* as That of *Job*.

§ 2. *He* (we know) was *a perfect, and upright man:* A man *fearing God, and eſchewing Evil.* As to the purity of his Life, *he had not his Equal in all the Earth.* In ſo much that God *upbraided* and *vexed* Satan with his Integrity. Yet even *All* that *Job* had (and we know he had a world) was left by *God* in the *Devil's Power*. For no ſooner had Satan ſaid, *Put forth thine Hand now, and touch all he hath, And he will curſe thee to thy face*; but God return'd him this Anſwer, *All that he hath is in thy Power: only upon Himſelf do not put thine Hand forth.* 'Tis plain the Devil is God's *Priſ'ner*; for there

Job 1.1.

Verſe 8.

Verſe 11.

Verſe 12.

we have the *length* of the *Chain* that holds him. It did not reach to *Job's Perſon*, but only to his *Poſſeſſions*. And to *Them* ſo *univerſally*, that the Devil diſpos'd of *All* to his prime Inſtruments upon Earth; The *Sabæans, the Chaldæans, the Fire, and the Whirlwind.* He ſent his Journey-men, the *Sabæans*, to plunder *Job* of his *Oxen*, to take his
Verſ. 14, 15. *Aſſes* into Poſſeſſion, and ſlay his *Servants with the edge of the Sword.* Employed the
Verſe 16. *Fire* to kill his *Sheep* and his *Shepherds.* To the *Chaldæans* he bequeathed *Job's* ſtock of
Verſe 17. *Camels*, together with the *Lives* of thoſe that *kept* them. And then for his Children, both *Sons* and *Daughters*, the Devil gave
Verſe 19. them all up unto the *Wind out of the Wilderneſs*, which blew down *the Houſe* (wherein they were met) upon their *Heads.* After This the *baffl'd Tempter* was thus *inſulted* over
Chap. 2. v. 3. by *God*; *Haſt thou conſider'd my Servant* Job, *who holdeth faſt his Integrity, although thou movedſt me againſt him to ſwallow him up*
5. *without a Cauſe?* Satan therefore ask't Sufferance to tempt him *farther*; to ſmite the
6. *Body* of *Job* with *Byles*; and to ſmite him
Verſe 7. *Cap a Pe too*, from Head to Foot. His *chain*,

Before,

Before, was very *long*; It *reach't* as far as *Job's All*, beſides his *Perſon*. In ſo much that of the *Richeſt*, he became the very *Pooreſt* of all the People: For 'tis a *Proverb*, and an *Hyperbole*, to ſay a man is *as poor as Job*. But *now* the *Chain* is made *longer* by *one* conſiderable *Link*. For having nothing left to him, except a *Body* and a *Soul*, and (what was much *worſe* than nothing) a *vexing Wife*, (a Wife whom the Devil had *leave enough* to take from him, but would not *uſe* it,) now at laſt his *Body* too is in the power of the Deſtroyer, who *diſpoſed* of his *Fleſh* to the very *Bone*; Nor is there any thing exempted, beſides his *Soul*.

§ 3. Thus we ſee by Example, how great a ſtroak the Devil carrys, (by God's long Sufferance, and Permiſſion,) in the outward management of the World. That is to ſay, in the *Diſpoſal of all Thoſe* Things, which do paſs amongſt men for *great* and *glorious*. How was Satan permitted to harden *Pharaoh*, to inrage *Sennacherib*, to excite *Nebuchadnezzar*, againſt the *Iſrael* of God? and to *diſpoſe* of *all they had*, according to his own Luſt? Should I produce as many Ex-

amples as are *producible* out of Scripture, and dwell on each as I have done in the Caſe of *Job*, I ſhould be in ſome danger of being *Endleſs*. It ſhall therefore ſuffice me to ſay in brief, That whenſoever one man *invades* another man's *Right*, or whenſoever one *Nation* uſurps *Dominion* over another, againſt that Precept of God and Nature writ in every man's Heart, [*What thou wouldeſt that no man ſhould do to thee, do Thou to no man,*] or againſt thoſe other Precepts, *Thou ſhalt not ſteal, Thou ſhalt not covet*, Thou ſhalt not covet thy Neighbour's *Houſe*, (much leſs his Houſe with all his *Land* too,) nay Thou ſhalt not covet *any* thing (much leſs *All*) that is thy Neighbours; 'tis not *God*, but the *Devil*, who is the *Author* of That *Injuſtice*. God does patiently *permit*, and inviſibly *over-rule*, and wiſely *order* ſuch Perpetrations, to many moſt worthy and righteous Ends, which in part we well know, and in part we know not, (touching which I ſhall ſpeak in their proper place;) But ſtill the *Robberies* and *Invaſions* are the Contrivances of *the Devil*. Now in *every* ſuch Invaſion there are *two* Parties tempted; one with

with *loſs*, and another with *Acquiſition*. They that *ſuffer* the Injuſtice are ſtrongly tempted with *Affliction*; And They that *do* it are tempted *worſe*, becauſe with the Bait of a *Proſperity* which in ſuch caſe is *irreſiſtible*. The Devil trys with *one* Action to murder *two* Souls at *once*. *Two* at once, in caſe the Robbery does only lye betwixt *Man* and *Man*. But many *Thouſands* of them at once, when betwixt the two Parts of an *Armed Nation*. For then the Devil at the ſame time provokes the *ſtronger* Party to *Pride*, as well as the *weaker* to *Impatience*; The *Injurious* ſide to *Inſolence*, and the *oppreſſed* to *Deſpair*. This I take to be the Reaſon, why when the Devil will do a Miſchief of moſt conſiderable Importance, he does not content himſelf with *Bruiſh* or *Inanimate* Inſtruments; but rather prefers the uſe of ſuch, as ought to be *rational*, and *religious*, and ſo are to render a ſad *Accompt* of what is *done in the Body*; That by *daſhing* many Thouſands (as when whole Armies meet) againſt *each other*, and getting *Victory* for the *Oppreſſors*, he may (in one kind or other) *deſtroy* them *All*. To wit the *Bodies* of *ſome*, and the *Souls* of *others*.

thers. Had the Devil (for Example) infeſted *Job* with nothing worſe than the *Fire*, and *Whirlwind*, or only tormented his Fleſh with *Byles*, he had in vain ſpread his Net to catch no more than one *Bird*, (for though *Job* was a * *Phœnix*, he was but *one*;) Had fought to plunder *Job alone* of his Faith and Patience. Whereas by ſtirring up the *Sabæans* and the *Chaldæans* to do him Miſchief, he cunningly *caught* at one *Draught* as great a *Multitude* of Souls, as he had proſperouſly *employ'd* in ſo *foul* a *Riot*.

* Job 2. 3.

§ 4. Now 'tis plain by this Inſtance of Satan's Power *to take away*, He has a power to *beſtow* too, by God's permiſſion; and that in order to an *end*, not as *bad* only, but *worſe*, propos'd by Satan unto Himſelf. For when he takes from the *Innocent*, how *liberal* is he to the *Guilty*? It may be ſaid of his Inſtruments, They do not *always* ſerve him *for naught*. He often *careſſes* them whilſt they are *here*, that ſo *hereafter* he may have liberty to *glut* his *Malice* on them *the more*. What he *ſnatches* (as 'twere with one hand) from the *Innocent* Party, he commonly *gives* (as with the other) to the *Kennel* of *Robbers*

whom

whom He *employs*. Look what *Camels* and *other Cattle* he deprived *Job* of, he did confer at the ſame Inſtant on Such as *drove* them out of his *Fields*. And thus I hope my *Propoſition* is clear from *Scripture*.

§ 5. Secondly from *Reaſon* 'twill be as eaſy to evince it. For if the *Goods* of *this world* were not *ſuffer'd* by *God* to be diſpoſed of by *the Devil*, our *Leviathan* would have had reaſon for his *Denial* of any *Difference* 'twixt *Right* and *Wrong*. If God *alone* does ſtill diſpoſe of all Poſſeſſions under the Sun, (as proſperous Rebels and Uſurpers are wont to urge,) and the Devil of none at all by God's permiſſion, *All* things *then* muſt needs be *right*, except the *Laws* and the *Statutes* which forbid men to ſteal upon pain of Death. They would not only be *irrational*, but *cruel* things. For why ſhould any man be *cenſur'd*, (much leſs certainly ſhould he be *puniſh't*,) for *taking* That which *God gives* him? Shall not God, without offence, diſpoſe of things as He *pleaſeth*? why then are we ſo *wicked*, ſo *void* of all *Ingenuity*, as to proſecute a Man who is call'd *a Thief*, in caſe he breaks up our Houſes, takes our Caſh out of

of our Coffers, drives our Cattle out of our Grounds, or carries our Corn out of our Barns, if *God* has made him *His Meſſenger*, and (by his *abſolute Decree*, or by his *All-working Providence*,) *diſpoſed* of our Subſtance to That man's *uſe*? Or why did God himſelf ſay, *Thou ſhalt not ſteal*, if a man can have *nothing*, but what *God gives* him? For whatſoever *God* gives him, becomes his *own*. No *propriety* of *man* can *exclude* that of *God*, or be *equal* to it. And in Conveyances of Title amongſt *our ſelves*, ſtill (we know) a Deed of *Gift*, confers as abſolute a *Right*, as a Deed of *Purchaſe*. If then we may have any thing which by right is not *ours*, we have it certainly from *Satan*, and not from *God*. For one of Theſe Members following (that I may make my work ſhort) muſt needs be granted. Either that Robbery, and Theft, Extorſion, and Oppreſſion, and all ſorts of Couſenage, are *names*, and *words*, and *nothing elſe*; (invented only by Politicians, Eccleſiaſtical and Civil,) or that if they are *Things*, they are very *Good*, as being derived from *God the Author*; or that God is the Author of what is *morally evil*; or

or that at leaſt they are the *works*, not of *God*, but of the *Devil*. The Firſt of theſe cannot be; for then it would follow, That *Theft is no Sin*. Much leſs the Second; for then it would follow, *that Sin is Good*. Much leſs the Third; for then it would follow, *that God is Evil*. Each of which being *falſe*, and *blaſphemous* too; 'Tis plain the Fourth, by way of Refuge, muſt needs be granted, (ſeeing no fifth Member can either *be*, or be *imagin'd*,) That *All our Robberies and Frauds are not of God, but of the Devil*.

§ 6. Now this becomes a ſure Medium to prove the Point we have in hand; becauſe the Things of this world (I mean the *Wealth* and *Glory* of it) are wont to be bandied up and down, from one Poſſeſſor to another, by ſecret Fraud, or by open Force. How very *few* (in compariſon) are *contented* with the Portion which God has given them? and have no more in their Poſſeſſion than can be properly call'd *Theirs*? How much is gotten by daily *couſenage*, in Fairs, or Markets? How much by *filtching*, and *purloyning*, in private Families, and Common Fields? How much by *Bribery*, and *Corruption*, in

Courts of Juſtice, (as we call them,) and Juriſdiction? (I do not mean ſo much in *This*, as in foreign Kingdoms and Commonwealths.) How much by Cutpurſes and Cutthroats, in publick Meetings, and Highways? How much by *Preaching*, and *length of Praying*, when Phariſaical Negotiators do pray and preach *for a Pretence*, that they may *ſwallow down Orphans and Widows Houſes*? How much by *Riots* and *Depredations* of undiſciplin'd Armies, through *the Spirit which is ſtill working in the Children of Diſobedience*? In a word, I am not qualified to name the ſeveral ways and methods, by which Injuſtice is promoted, and Equity trodden into the Duſt. Now whatſoever is *ill-acquired* cannot poſſibly be our *own*, however call'd by *our Names*. For *Right* and *Poſſeſſion* are many times at ſuch Diſtance, that they can never once *meet*, or be *reconcil'd*. Yea by how much the nearer *Poſſeſſion* is, *Right* may ſtand the farther off. Ill got Poſſeſſion gives right to *nothing*, unleſs to *Hell*, and the *Gibbet*; or to *Repentance*, and *Reſtitution*. *Ahab* got a full *Poſſeſſion* of *Naboth's Vineyard*; But 'twas by Murder, and Perjury, and Suborning

Eph. 2. 2.

borning Sons of *Belial* to bear falſe witneſs, And ſo by doing That to Satan which Satan tempted our Saviour to. Things ſo far from giving him *Right* unto *another* man's Goods, that they betray'd him into a *Forfeiture* of what had otherwiſe been his *own.* For by a complicated *Treaſon* againſt the *Majeſty* of *God*, his very *Soul* (as well as *Body*) *became confiſcate to the Devil.* Indeed it implys a Contradiction, that a man ſhould get *Right*, by doing *Wrong.* There is a Man in the world (ſays the inſpir'd Prophet *Habakkuk*) who does *inlarge his Deſire as Hell, and is* as greedy *as the Grave, and cannot be ſatisfied; But gathereth together all Nations, and heapeth to himſelf all People.* But mark what follows. *Woe to him who increaſeth what is not His. Woe to him who coveteth an evil Covetouſneſs to his Houſe, that he may ſet his Neſt on high, that he may be delivered from the Power of Evil. For the Stone ſhall cry out of the Wall, and the Beam out of the Timber ſhall anſwer it. Woe to him that buildeth a Town with Blood, and ſtabliſheth a City by Iniquity.* Now what is the *Reaſon* of all Theſe Woes, but *that he increaſeth what is not His?* If 'tis *His*, let him

Habak. 2. 6, 7, &c.

Verſe 7.

Verſe 9.

Verſe 11.

Verſe 12.

ſhew *how*. Did he *buy* it? or was it *given* him? Or did he *inherit* it by *Nature*? Or was it *ſo* made over to him, as *Canaan* by God to the *People Iſrael*? If this later, Let us hear it made good by a *Voice* from *Heaven*; and that atteſted too by *Miracle*. So as *Moſes* and *Aaron* did prove the Principle and Power by which They acted. If he cannot do This, *it is not His*. Therefore he hadit *not* from *God*; Therefore he had it from the *Devil*. And thus we have the Propoſition made good by *Reaſon*. Nor by *ſolitary* Reaſon, but in conjunction *with* Scripture, and grounded *on* it.

§ 7. Thirdly we may prove it by known *Experience*. By *other* mens Experience, and by our *own*. Firſt by *other* mens Experience, and that atteſted as well by *Sacred*, as by *Secular* Story. *David* was taught by his Experience, that Proſperity was *Then* the uſual Portion of the ungodly. For ſo he tells us at large in the Seventy third *Pſalm*; *I was grieved at the wicked, I ſaw the ungodly in ſuch Proſperity. They are in no peril of Death, but are luſty and ſtrong. Their Eyes ſwell with Fatneſs, and they do even what they liſt. They come in no misfortune like other folk, neither*

Pſal. 73. from v. 3. to v. 14.

are

are they plagued like other men. Therefore fall the People unto them, and thereout ſuck they no ſmall advantage. Tuſh, ſay they, how ſhall God ſee? Is there knowledge in the moſt High? Loe theſe are the ungodly, theſe proſper in the Land, theſe have Riches in Poſſeſſion. But I, on the contrary, *Who have cleanſed my heart,* Verſe 12. *and have waſhed mine hands in Innocence*; I who have lived in the fear of God, and made a conſcience of my ways, *All the day long have I been puniſhed, and been chaſtened* 13. *every Morning.* The Prophet *Jeremy* tells us Jer. 12. 1, 2, 3. too, from his own Experience, *That the way of the wicked was wont to proſper*; *and that they who dealt treacherouſly were happy men. They were planted, took root, they grew, they multiply'd*; *yet God was not near in their Mouth, and far from their Reins.* The Prophet *Malachi*, after *Him*, had the like Experience, Mal. 3. 15. *That the Proud were happy, and the Workers of wickedneſs were ſet up*; *yea they who tempted God were even delivered. So as it ſeem'd* (to the Eye of Fleſh) *a very vain thing to ſerve the Lord.* And the ſame was obſerved by the Prophet *Habakkuk*, That *the wicked* (in his Time) *did even compaſs about the Righte-* Habak. 1. 4, 13, 16. *ous*;

ous ; they gather'd them in their Net ; their Portion was fat, and their Meat plenteous.

§ 8. If we paſs out of Sacred into Secular Story, we may diſcover the ſame Experience running through every Age of Man, from the one end unto the other. (Although my little time allow'd will not permit me to exemplifie, unleſs in here and there one.) That will certifie how *Ninus* firſt founded Empire in Iniquity. How the *Aſſyrians* and *Chaldæans* continued *That*. How the *Medes* and the *Perſians* invaded *Theſe*. How *Philip* of *Macedon* uſurped *All Greece* ; And his inſatiable Son the Eaſtern Empire. How the *Romans* made All bow down to *Italy*. How the *Goths* and the *Vandals* ſubdued the *Romans* ; and ravag'd the greateſt part of *Chriſtendom*, as far as from *Poland* to *Mauritania*. How *Mahomed the Firſt* ſubdued the *Saracens*, And Profaneneſs became poſſeſs't of the *Holy Land*. How the *Ottoman* Empire proſpers againſt the Purity of the Goſpel, and the Profeſſion of Chriſtianity, and ſo has done from Age to Age, and that by the *Practice* of all *Impiety*. How very *clear* a thing is it, (a thing of which the *world* is *witneſs*,) that the

the *Great Sultan* (as they call him) is *the greateſt Monarch* under Heaven? the greateſt Enemy to Chriſt, the moſt abandon'd and given up to work Iniquity even with Greedineſs, the moſt *incapable* of *Mercy*, either to *Men* in his *Rage*, or to *Women* in his *Luſt*, and yet the fulleſt of Proſperity of any Potentate upon Earth. How many Millions of Chriſtian Souls are there now groaning under his Tyranny? How many *Princes* within our Chriſtendom are fain to *buy* their *Peace* of him, or *pay* him *Tribute*? How many *Centuries* of *years* have thoſe *Mahometans* ſtill proſper'd, more than *any ſort* of *Chriſtians* that can be nam'd? Shall we now joyn in conſort with all thoſe Infidels, and aver, that though *Chriſt* was a *great Prophet* indeed, yet *Mahomed* was a *Greater*? Shall we infer that Thoſe *Turks* are the ſpecial *Favorites* of Heaven? That God, in love to their *Alchoran*, has ſignally favour'd them with the *greateſt* and *faireſt* Quarters of the World? has made a *Deciſion* of the *Controverſie* betwixt the Worſhippers of *Mahomed*, and Thoſe of Chriſt, even by yielding to the *former* his *Approbation*? There are who talk

talk at this rate, and know not how to talk otherwiſe, whilſt they reaſon from the Principles which They are led by. But God be thanked we are led by a clearer light. As having learnt from St. *Paul* to ſay of ſuch *Thrivers in their Impiety*, (not that God has *indowed*, with *much delight*, but) That *God has indured, with much long-ſuffering, the Veſſels of Wrath fitted for Deſtruction.* And again with St. *Paul* we have learnt to ſay, *That God did SUFFER thoſe Nations to walk in their own ways.* Had they walk't in *God's* ways, God had been ſaid to have *made* them do it. But as they walked in *their own*, God only *ſuffer'd* them. We ſay (as *Abraham* to *Dives*) God permits them *to have their Good things, Here.* And Here *the Devil* is permitted to have a very wide Scope; to uſe a large kind of Freedom. For however *he is held in Chains of Darkneſs*, yet his *Chains* are ſo *long*, and many times ſo much *inlarged*, as that *he goes to and fro upon the face of the Earth.* And not only ſo; but, by the *Patience* of which I ſpake, and the *long-ſuffering* of the Almighty, beſtows the *Kingdoms* of the World on ſuch as *ſerve* him. (*All* the Kingdoms,

Rom. 9. 22.

Acts 14. 18.

Luke 16.

Jude.

Job 2. 2.

Kingdoms, I do not ſay, but as *many* as God *permits*, who yet at one time or other, though not at once, may be ſaid with great Truth to permit them *All.*) The *Ottoman Emperours* in their Succeſſions have been placed by the *Devil* upon *exceeding high Mountains*; have ſeen the *Kingdoms of the world, and the Glory of them*; And *the Devil* in effect has ſaid to *Them*, as here to *Chriſt*, *All theſe things will I give you, if yee will fall down and worſhip me.* Thoſe *Emperours* have been *ſuffer'd* to do the *one*, And *the Devil* has been *permitted* to give the *other.* I ſhall but *name* the wicked *Phocas*, who (of a very mean *Soldier*) did by his complicated Impieties *uſurp* the Empire of *Mauritius*, *a pious Prince.* And then for *Him nearer Home*, who by his *Practice* and his *Succeſs* drew That *Phocas* to the *Life*, I think I need not ſo much as *name* him. Nor is there any thing more acknowledged, (at leaſt by the ſober Rank of Men, who are not yet aſham'd to believe the Scriptures,) than that Witches, and Wizards, Magicians, and Sorcerers, have made their *Contracts* with the *Devil*, as with *a Bountiful Diſpoſer* of worldly Goods.

§ 9. So that if we consult *our own Experience*, if we ask our own *Eyes*, and call our *Memories* to Accompt, how very frequent a thing it is for the *hand of wickedness* to prevail, for the *stool of wickedness* to prosper, *in devouring the man that is more righteous than He*; And if we consider at the same time, That (excepting some *few*, and *extraordinary* Examples, such as the *Israelites of old* who were commanded by God himself *to spoil the Egyptians of their Jewels*, and take the *Canaanites Land* for their *own Possession*,) It has been meerly the Sin of *Robbery*, in all the Ages of the World, for any one or more men to seize upon That which is *anothers*, by private Fraud, or by publick Violence; we cannot choose but subscribe to the Sense of our Saviour and St. *Paul*, That *the Devil* (under God, and by God's permission,) is *One* Dispenser of Preferment, if not the *Chiefest*. And therefore not without Reason is said by our Lord, and his Apostle, to be *the Ruler*, and *the Prince*, and even *the God* of this World. *Experience* has made it a kind of *Proverb*, That He who cannot *dissemble*, can hardly *live*. And Conscience

Habak. 1. 13.

Exod. 12. 35.

Chap. 13. 5.

is

is ſo commonly the *Beggar's* Vertue, that That is grown too to a kind of *Proverb.* As if the *high* way to *Wealth*, were to ſerve *Mammon*, rather than *God*, *Pluto* was made the proper *Name* for the *God* of Wealth. And 'twas an Aphoriſm of State in the late ill Times, *He who will have ſomething, muſt do any thing to acquire it.* Like that of the Poet in Time of *Yore*,

Aude aliquid brevibus Gyaris, & Carcere dignum,
Si vis eſſe aliquid——

He who will riſe to high Promotion, and purchaſe the Friendſhip of the World, muſt bravely dare to do ſomething, worthy the *Gibbet*, or the *Jayl.* But if a man will ſerve God, he is to do it at his *Peril*, of being a *Confeſſor* perhaps, perhaps a *Martyr.* 'Twas from the Topick of this *Experience*, that the Devil here argued againſt our Saviour. (And my Text, as I conceive, does well admit of This Paraphraſe.) *If thou wilt violate* God's *Law, in an adhærence unto* mine; *If thou wilt lay aſide thy Conſcience, and ſtick at nothing which I command thee;* πάντα πάντα, *&c. I will*

give thee whatsoever thine Eye can see, *or thine Heart* desire. *Thou may'st arrive a great deal sooner at Wealth and Greatness, by taking those Courses which I suggest, than by relying upon the Providence, or on the Promises of God. For do but look round about thee, and trust thine Eyes. Thou seest it goes* best *with the* worst *of men; and that the men of nice* Conscience *are quite* undone *by their* Integrity. *Weigh the* Successes *of* Evil doers *with the* Calamities *of the* Righteous, *and thou wilt find* Them *the* wisest *who worship* Me. This does seem to be the Scope of the Devil's reasoning to our Saviour. And my Discourse added to His may serve to evince the Proposition which lyes before us, *That all the Goods of this World* (at least *successively*, though not *at once*,) *are, by the Sufferance of the Almighty, in the Devil's Proffer and Disposal.*

§ 10. I have but one Topick left from whence to make it yet *clearer*, or *past Dispute*; And that must needs be by way of *Answer* to an *Objection.* For if These Things are so, (some may say within Themselves, Men will be in great danger of becoming *Epicuræans*; looking on God as *without regard*

An Objection.

of

of what is done upon the *Earth*, and as *confining* his Providence to things tranſacted within the *Heavens*. And if they once come to *That*, they will Sin *ſecurely*, and tumble down with great *merriment* into the Bottomleſs *Aſphaltites* which gapes to have them. So far from *Scruple* or *Regret* in their words or actions, that they will rather uſe the language of thoſe Contemners in the *Pſalmiſt*; *Tuſh, how ſhall God ſee? Is there knowledge in the moſt high?* Or ſay with *Eliphaz* unjuſtly accuſing *Job*, *How doth God know? can he judge through the dark Cloud?* Or elſe with the Braves in the Book of *Wiſdom*; *Let us lye in wait for the righteous man. If he is the Son of God, He will help him, and deliver him from the hand of his Enemies.* Beſides, the Doctrine we have in hand does ſeem to claſh with thoſe Scriptures, wherein God is ſaid *to Rule in the Kingdoms of men. He giveth it* (ſaith *Daniel*) *to whomſoever he pleaſeth, and ſetteth up over it the baſeſt of men.* And Chriſt is ſaid to be *the Prince of the Kings of the Earth*, *Rev.* 1. 5. How then comes the *Devil* to have the *very ſame Titles* beſtowed upon him?

Pſal. 73. 10.

Job 22. 13.

Wiſd. 2. 12. & 18.

Dan. 4. 17.

§ 11.

Answer'd.

§ 11. To this Objection I answer, and to the later part first, as being That that admitteth of most *Dispatch*. What *God* and *Christ* are call'd *properly*, in regard of their Natural and Soveraign *Right*, The *Devil* is *tropically* Intitl'd, and by an usual *Catachresis*, in regard of That *Possession* which God permitteth him to *usurp*. The Vineyard which was *Ahab's*, was *Naboth's* too; *de facto That*, and *de jure This*. (That is,) the *one* was *possess't* of what the *other* had a *right* to. So when we speak of *Laban's* Teraphims, we mean the Teraphims *belonging* of *right* to *Laban*. But when we call them *Rebecca's* Teraphims, we mean the Teraphims which she *hid*, and had *stoln* from *Laban*. The Kings of *Spain* are call'd by Thousands, Kings of *Portugal*; The Kings of *France*, of *Navarr*; the Kings of *England*, of *France*; All pretending to have a *Right*, where others have gotten the whole *Possession*. But now with a greater force of reason may *the Devil* be call'd the *Ruler*, and the *God of this world*; not only because *the world* does (for the greatest part) *adore* him, and do him *service*, but because they do it too by His *forbearance* and

and *permiſſion*, whoſe *Creatures* they are, and whoſe *right* It is; and who, in reſpect of his *Omnipotence*, *cannot* poſſibly be *reſiſted*. For (that I may paſs from the *later* to the *former* part of the Objection:)

§ 12. So far is God from *forſaking* or *ſlighting* the Government of the World, that (as I *ſaid* once *before*, but did not *ſo prove* it as now I muſt,) *Satan himſelf* is but his *Priſ'ner*, however his *Priſon* is ſomewhat *wide*. Not at all his *Vicegerent*, to rule the World in his *ſtead*, or with any degree of his *Approbation*. In the Twentieth Chapter of the *Apocalypſe*, we find the Devil *laid hold on, and bound in a Chain, and caſt into a Pit, ſhut up and ſeal'd for a thouſand years, and again let looſe for a little ſeaſon*. And what is all This, but the Hypotypoſis of a *Priſ'ner*? And though his *Chain*, for a time, is left by God very *long* (as I ſaid before) yet all the while 'tis but a *Chain*, yea and *ſuch* a Chain too, as is not *looſe*, any more than *endleſs*. We know the *Sea* is God's *Priſ'ner*, though not a very *cloſe* Priſ'ner, as others are. The *Wind* it ſelf is not at *Liberty*, however we cannot diſcern its *Bounds*. It ſeems

Rev. 20. 2, 3.

seems indeed to be the *freest* of all God's Pris'ners; And therefore God is said *to ride upon the wings of the Wind*, by the high flown Wit of the Royal Poet. Yet, as He said unto the Sea, *Thus far, and no farther, shall thy proud Waves go*; so he *checks* the very *Wind* too, as with a *Bridle*, and saith unto it, *Peace, be still.* Now we find that when our Saviour was but pleas'd to say the word, not the *Wind*, and *Sea* only, but *the Devils* also obey'd him. When he bid them *come out of the poor Dæmoniack*, They *durst* not stay (or they *could* not) *one minute* longer. Yea they were forced to *petition* him, and ask his *leave*, before they could enter *an Herd of Swine.* It was indeed a *great power* which *Satan* had over *Job*, as I shew'd before; but I shew'd too how it was *limited.* First to his *Goods*, with an exemption of his *Body*; and then at last to his *Body*, with an exemption of his *Soul.* It was indeed *a great power* which Satan had over the Christians in the purest Ages of Christianity, for no less than *Three hundred and thirty years*, inflicting *Ten Persecutions*, from *Christ* to *Constantine the Great.* And another *great power* during the *Arian* Persecution,

Psal. 18.10. & 104.3.

Job 38.10.

Mark 4.39.

cution, under the Tyranny of *Conſtantius*. Another *great* power, although a *ſhort* one, in *Julian's* Time. Another in the Time of the Emperour *Valens*. Another more univerſal, in the fifth Century after Chriſt, when (at the very ſame Inſtant) *Anaſtaſius* the Emperour was an *Eutychian*; the Kings of *Italy*, *Spain*, and *Africa*, *Arians*; The Kings of *England*, *France*, and *Germany*, *Heathens*. A *greater* power than all *theſe* the Devil ſeemeth to have had in the *Tenth* Century after Chriſt, when *Hell* is ſaid to have *broken looſe*, and the *Proſperity* of the Church did much more *threaten* her *utter Ruin*, than *all* her *Perſecutions*, when put together. Yet all this while it was a *limited*, and *ſtinted* power. Chriſtianity *thriv'd* under its *Sufferings*, and had a *Being* (though a poor one) in the *Exceſſes* of its *Injoyments*. The Gates of Hell did not *Then* ſo fully prevail againſt the Church, as not to confeſs it to be a Truth, That *ſhe was founded upon a Rock*. What our *Lord* ſaid to *Pilate*, *Thou couldſt have no power againſt me, were it not given thee from above*, we (with a little alteration) may ſay as properly to *the Devil*, and religiouſly *defy* him

John 19. 11.

to do his *worſt*. Or we may ſay in ſome ſenſe upon *this* occaſion, (as St. *Paul* to the
Rom. 13.1. *Romans* upon *another*,) *There is no power but of God*. God *ordaining* it, if it is *right*; or God *permitting* it, if it is *wrong*. Here then lyes our Comfort, as Men, and Chriſtians, that the *Devil* can no longer continue *powerful*, than *God* is pleas'd to be *patient* of him. The *roaring Lyon* can no more *hurt* us, without God's leave, than the *hungry Lyons* could hurt *Daniel*, or than *hunger it ſelf* could hurt *Elias*, or than the *burning fiery Furnace* could
Dan. 3.27. hurt the *Three Loyal Jews* who were caſt into
Rev. 20.6. it. Nay upon ſuch as ſerve God, *the ſecond Death has no power*; which yet is known to be ſo ſtrong, as to have *power* over *the Devil*. For the time will one day come, when God will *tye him up cloſe* in his *Chains of Darkneſs*, and will not ſuffer him any longer to diſpoſe of *any thing* in the World, (much leſs of the *Kingdoms*, and *Glories* of it,) But will *ſink* him into the *Depth* (for I cannot ſay the *Bottom*) of *the Lake which burns with Fire and Brimſtone*. Nay though the Devil was ſo *impudent*, as to tempt our bleſſed Lord to the committing of *Idolatry*, yet in ſaying

[*All*

[*All things are delivered to me*] he was ſeemingly ſo *modeſt*, (or elſe ſo *weak*,) as to confeſs that *he has nothing*; *which he has not received*; And that as *great* as he is, he has one *above* him; one to whom he is a *Priſ'ner*; one who, as he can freely *give*, ſo he can eaſily *take away* too; one who does *ſuffer* but for a *time*, what he will certainly *revenge* unto all *Eternity*. In a word he does confeſs, that all he has to diſpoſe of is but *derivative*, and *precarious*. 'Tis at the moſt but παραδόθη, (if his own word were to be taken,) *deliver'd* to him by *his Judge*, the proper *Owner* of all the World, to whom at laſt he is to render a *ſad* and *terrible Accompt*. Luke 4.16.

§ 13. Thus we ſee the Devil's words (*Luke* 4. 6.) have but a *little Truth* mixt with a world of *Falſhood*. Nothing is *True* in them but This, That God does *ſuffer* or *permit* him to be many times *liberal* to ſuch as *ſerve him*. But now with This *little Truth* which is but ſufficiently *imply'd*, we have *Three or Four Falſhoods* which are ſufficiently *expreſs'd*. For firſt 'tis *falſe* what he ſaith, (if it be *literally* taken,) That the Things of

this World are *Deliver'd* to him. For *not to hinder* or to *permit*, or to *ſuffer* him to take and diſpoſe of Things, is very much *leſs* than to *deliver*, or *put* them to him to diſpoſe of; even as much as to be *paſſive*, muſt needs be *leſs* than to be *active*, in whatſoever thing it is which is brought to paſs. 'Tis true, the Devil was permitted *to* * *take* our *Saviour*, not only *once*, but *again*; and to *carry* him whither he *pleas'd* too; as firſt *into The City*, and after That *unto The Mountain*. But 'tis falſe to ſay, our Saviour was *deliver'd* up to Satan by God the Father. Next 'tis but figuratively true, and therefore literally falſe, That he *gives* the World's Kingdoms *to ſuch as ſerve him*. For being no more than an *Uſurper*, and therefore *void* of all *right*, he is not *properly* ſaid to *Give*, but rather to *procure* them to all *Uſurpers*. Thirdly 'tis *falſe* that he procures them *to whomſoever he pleaſeth*, (which yet he confidently adds,) for he procures them *no farther*, than God ſees good to *permit*, or *ſuffer*. Laſt of all he ſaith *falſly*, That *ALL* the Kingdoms of the World and the Glory of them are ſo much as *permitted* to his Diſpoſal, (if he means

* Matth. 4. 5, 8.

means all at once.) For *God* diſpoſeth of *many* Kingdoms, wherein he ſuffers not *the Devil* to have the leaſt thing to do. 'Twas *God alone* who gave his People the Land of *Canaan*, although *the Devil* took it from Them, and helpt to procure it for the *Aſſyrians*. 'Twas *God alone* who gave *Job* his *ſtore* of *Cattle*, although *the Devil* prompted his *Labourers*, (the *Chaldæans* and *Sabæans*,) to take them from him. 'Twas *God alone* who gave *Naboth* a pleaſant *Vineyard*, although *the Devil* (by God's permiſſion) helpt *Ahab* to it. 'Twas *God alone* who gave a Kingdom,(or rather *Three Kingdoms* which made a *World*,) together with all the *Glory of it*, to our late *Martyr'd Soveraign* of Glorious Memory, although *the Devil* was *permitted* (by the *help* of his Tools) to *bereave* him of it. In a word, if it is *true*, what is proverbially aſſerted, (and upon very good Grounds,) That *half* the World, *at the leaſt*, does live by *cheating* all *the reſt*, and by impoſing on *one another*; Then is it eaſy to diſcern and to ſtate the *Difference*, betwixt the *Right*, and the *Poſſeſſion* of things on Earth; betwixt the *Bleſſings*, and the *Curſes* con-

convey'd to men by their *Proſperities*; betwixt the Inſtruments, or Bounties, of *God*, and *Satan*.

Some Reaſons offer'd.

§ 14. Having hitherto ſhew'd the *Truth* of my Propoſition, and withal *clear'd* it from the *Objection*; I am next to give the *Reaſons*, (at leaſt as many as I can think of, or can fairly conjecture at,) why God is pleas'd, in this World, to indure with ſo much *patience* ſo great a *confuſion* upon the Earth, and leaves to the Devil ſo great a *power* in the perverting and debauching the ways of men. For whilſt we look at nothing elſe but what is *preſent*, and *before* us, we ſeem to ſee nothing but *Diſorder*, in moſt Events under the Sun. If none but *good* men did *proſper*, and none but *evil* men *miſcarry*, A *method* then would be acknowledg'd, and men would probably be *better* than *now* they are. Or if *all* that are *good* were in *Affliction*, and *all* that are *evil* in *Proſperity*, ſtill there would be ſome *method*, however men in probability would be very much the *worſe* for the knowledge of it. But as now the world goes, There ſeems to be *no method at all*. Things fall out in ſuch a *blended promiſcu-*

ous

ous manner. For though the *wicked* are found to proſper a great deal more than the *righteous*, (as has been ſhew'd,) yet 'tis as clear that many *righteous* do alſo proſper *with* the *wicked*, and many *wicked* ones, even *here*, are as much afflicted as the *righteous*. In which reſpect it was ſaid by the Royal Preacher, That *all things come alike to all. There is one event to the wicked, and to the righteous; to the clean, and to the unclean, to him that ſacrificeth, and him that ſacrificeth not. As is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an Oath. The Race is not to the ſwift, nor the Battle to the ſtrong, neither Bread to the Wiſe, nor Riches to men of Underſtanding, nor yet Favour to men of Skill, but Time and Chance happeneth to them all.* In ſo much that ſome are *tempted* by the ſeeming *Confuſion* of *Events*, the *Proſperities* of the *worſt* men, and the *Calamities* of the *Beſt*, to *diſtruſt* the very *Providence*, yea to *ſuſpect* the very *Juſtice*, yea to *deny* the very *Being* of God Himſelf. They think *they are born at all adventure*, and that they ſhall *dye* as they are born. That *their ſpirits ſhall vaniſh into the Air*, and *be as if they had never been.* § 15.

Eccleſ. 9. 2, 3, 11.

Wiſd. 2. 2, 3.

§ 15. Now to preſerve our ſelves from *falling* into the very ſame *Snare*, let us reflect upon the *Reaſons* of this *Confuſion*, at which ſo many are falling headlong into the bottomleſs Abyſs of Eternal Miſery. Not *inſiſting* upon the *Reaſons* in ſuch a meaſure as they deſerve, But rather pointing at the chief *Topicks* from which the *Reaſons* are to be *fetch't*. One chief Reaſon is to be taken from the natural *Freedom* of the *Will*, in every rational Agent which is ſubjected to a *Law*, and by conſequence made worthy either of *Puniſhment* or *Reward*. God's way of *working* upon the *Will* is exactly *ſuitable* to its *Nature*, and therefore agreeable to its *Freedom*; tending to *rectifie*, but not *deſtroy* it; and by conſequence to *incline*, but not *compell* it. Were *All* the workings of the Almighty in full proportion to his *Almightineſs*, and therefore always, on all occaſions, as *irreſiſtible*, as they are *Good*, I cannot ſee how it were *poſſible* for any Creature to do *amiſs*; or how an *Action* could be otherwiſe, than *God* would *have* it. Nor can I ſee how 'twould be poſſible to give a tolerable reaſon, why *ſeveral* men at the *ſame time*, and

and the *ſame* men at *ſeveral* times, are either *better*, or *worſe*, than *Themſelves*, or *others*. Why *John* was better than *Judas*, or *Paul* better than *Himſelf*. Better (I mean) when he *aſſerted*, than when he *perſecuted* the Church. It follows therefore that the *manner* of God's Impreſſion upon *the Will* cannot be *cogent*, and *irreſiſtible*, but ſo *congruous* rather and *ſuitable*, as ſtill to let it remain *a Will*. And therefore he works upon it otherwiſe, than he works upon *irrational* and *ſenſleſs* Creatures; to wit by *Promiſes*, and *Threats*, by *Exhortations*, and *Præcepts*, and theſe in conjunction with a competent meaſure of his *Grace*; which Agents *natural*, and *involuntary* (ſuch as Vegetables, and Brutes,) are not ſuſceptible of. Now God *determin'd* from all Eternity *not to hinder* from being *done*, what he eternally *foreknew* the *congruous means* I now mention'd would not prevail with *wilful Creatures*, ſo as to *hinder* them from *doing*. For why ſhould *He* by his *Omnipotence* controul the *Wills* of thoſe Creatures, whom both his *Promiſes*, and his *Threats*, his *Miracles*, and his *Laws*, and a *competent* meaſure of his *Grace*, have been

ſo *thankleſly* and *vainly* beſtow'd upon? When he cannot reſtrain our *Wills* by means *agreeable* to our *Natures*, or by any *leſſer* means than what are *deſtructive* to our *Wills*, and by conſequence to our *Natures*, (which he eternally *determined* he would *not violate*,) How very *juſtly* muſt he needs *ſuffer* the *worſt* of *Actions*, which withal he does *direct* to the *beſt* of *Ends*?

§ 16. Another Reaſon is to be taken from the *corrigible* Condition of *ſome Evil Doers*, whom God is pleaſed to bleſs and proſper with many Temporal Injoyments, thereby to *mollifie*, and *indear*, and as it were *overcome* them with ſo much kindneſs. A great deal of Love and Longanimity will be enough to *melt* the Heart of the *hardeſt* Enemy, if there is *any Wax* left in his Compoſition; if there is *any good nature* abiding in him. And ſuch was the Method touching which St. *Paul* ſpeaks in his Epiſtle to the *Romans*; *Deſpiſeſt thou the Riches of his Goodneſs and Forbearance and Long-ſuffering, not knowing that the Goodneſs of God leadeth thee to Repentance?* When God is pleas'd to plant his *Vineyard* upon a very *fruitful Hill*, to

Iſa. 5. 2, 4.

make

make a ſtrong *fence about it*, to *gather out the ſtones*, to *build a Tower in the midſt*, and to *make a Wine-preſs*, what can he mean but to *ingage* it, to yield him *Grapes* in *proportion* to all his *Culture?* And he appeals to the Inhabitants of *Jeruſalem and Judah*, whether more could be done than he had done unto his *Vineyard*, what could he ſignifie but his Indeavours, *to overcome evil with doing good?* Thus God draws near to *us* in *Mercies*, that we may alſo draw near to *Him*, in the *Amendment* of our Lives and our Converſations.

§ 17. A Third Reaſon is to be taken from the *Incorrigible* Condition of *another* ſort of Evil Doers, whom God is *pleas'd* to *give over*, as Phyſicians uſe to do their *deſperate* Patients. They being a ſort of People, who are *in love* with their Diſeaſes, and cannot *indure* to be reform'd, and therefore *kick* at the means of Cure. God leaves ſuch as *theſe* to their own Hearts Luſt, and lets them *wallow* (like ſo many *Swine*) in the *Mire* of Temporal Felicities. For as Thoſe very Swine are ever ſuffer'd to *fare* the *beſt*, that is, to injoy the *richeſt feeding*, which are moſt of all deſigned for *Sale* and *Slaughter*; ſo

God indures with much long-ſuffering the Veſſels of Wrath, to *wax fat* with all their Contentments and Senſualities, becauſe by ſuch their Injoyments they fit themſelves for *Deſtruction.* To allow them the *benefit* of his *Rod*, were to deal with them as *Sons*; which why ſhould he do, whilſt they only deal with him as *rebellious Servants?* Suppoſe our *Sheep* and our *Oxen* were able to *reaſon* amongſt themſelves, and underſtood the real *End* for which they are turn'd into their *Paſtures*, would they not *macerate* their Bodies, and bring their Fleſh into *Subjection*, by a great deal of *Faſting* and *Self-denial*, and be *afraid* of faring well, at leaſt in this conſideration, that the *fatter* they grow, they grow the fitter for the *Shambles*, and that the *leaner* they are, they are ſuffer'd to *live* ſo much the *longer?* Much the ſame is *Their* Caſe, who *defile themſelves as brute Beaſts*, (to uſe the Compariſon of St. *Jude.*) A Compariſon *not odious*, becauſe 'tis made by the *Holy Ghoſt:* who ſaith of Them that are permitted to *live* and *proſper* in their *Impieties*, That *they are* * *fitted for Deſtruction*; and *prepar'd*, *like* † *Sheep*, *for the day of ſlaughter.*

* Rom. 9. 22.
† Jer. 12. 3.

ſlaughter. Like *Sheep* the rather, becauſe *as void of underſtanding,* (in reſpect of thoſe things which muſt be *ſpiritually diſcern'd,*) as little *mov'd* as any Sheep with the *Senſe* of *Duty,* and as far from *conſidering their later end.* The terribleſt Speeches in all the Scriptures are ſuch as Theſe; *Let him that will be filthy be filthy ſtill.* Rev. 22. 11. *Ye ſhall not be purged from your filthineſs any more.* Ezek. 24. 13. *Make the Heart of this People fat, and their Ears heavy, and ſhut up their Eyes, leſt they convert and be healed.* Iſa. 6. 10. *Why ſhould ye be ſmitten any more? ye will revolt more and more.* Chap. 1. verſ. 5. Why ſhould I caſt away my kindneſs in Chaſtiſing you any longer, when ye ſtill grow the worſe by all that is done to make you better? *In vain have I ſmitten your Children; they have received no Correction.* Jer. 2. 30. From all which Scriptures we may infer, That God is never ſo angry, as when he leaves the Reins looſe upon the *Neck* of a *Bruti ſh People.* When he lets them grow wealthy to their *undoing,* and *ruin* themſelves with their Injoyments. When he permits them to be as *happy* as the *Devil* himſelf would *have* them; to have as much of this World, as the Serpent is able to tempt

tempt them with. What *Solomon* ſaith of a *Temporal* Father, [*He that ſpareth his Rod, hateth his Child,*] is often true of the *Eternal*; who intends to *diſinherit* thoſe Incorrigible Children, whom he does not in *mercy* vouchſafe to *ſtrike*. And in conſequence of This,

§ 18. A Fourth Reaſon is to be taken from the obligingneſs of the *Severity* of the Heavenly *Father* towards his *Children*, whom he *diſciplines* in *This* World, that he may not *condemn* them in the *Next*. *For whom he loveth he chaſteneth, and ſcourgeth every Son whom he receiveth. We have had Fathers of our Fleſh who corrected us, and we gave them Reverence*, (ſaith the ſame Holy Author of the Epiſtle to the *Hebrews*,) though *they* chaſtiſed us *for their pleaſure*. Whereas *the Father of Spirits* does only chaſtiſe us *for our profit*: And for our profit *many ways*; To wit for the exerciſe of our *Faith*; for the proof of our *Patience*; for the Improvement of our *Humility*; for the begetting in all our Hearts both a *Contempt* of *This* World, and a *Deſire* of That *to come*; for the convincing us of his *Juſtice*, which is ſo far

Heb. 12. 6, 7, 8.

Verſe 9, & 10.

far from *partiality*, that he does hate and puniſh Sin where e're he finds it, as well in his *Friends*, as in his *Enemies*. As he cauſeth the *Sun* to *ſhine*, ſo he lays his *Rod* too, *both on the juſt and the unjuſt*. For even they that are *pœnitent* do feel its ſmart for a *Time* And They that abide in their *Impœnitence*, ſhall feel it infinitely more to all *Eternity*. Again He *chaſtiſeth* us for our *Profit*, becauſe for the *hight'ning* of our *Reward*; perhaps in This *preſent* life; perhaps in That which is *to come*; perhaps in *This* and *That* too. And of This we have *Job* for a new Example. For had not *He* been more *Afflicted*, as well as more *Righteous* than other men, He had not been ſo *Proverbial*, as now he is, as well for his *Patience*, as his *Integrity*. In the *firſt* Chapter of *Job*, God permitted the Devil to *take all from him*. But in the *laſt* Chapter of *Job*, God *gave him twice as much as he had before*. Nay the Almighty had ſo mollified the *Marble-hearts* of his Acquaintance, that *every man gave him a piece of money, and every one an ear-ring of Gold*. His *later end* (ſaith the Text) *was more bleſſed than his beginning*. He regain'd his *ſeven Sons*,

Job 42. 10.

Verſ. 11. 12. 13. 15.

Sons, and his Daughters were the faireſt amongſt the Children of men. Yea that nothing might be wanting to make him *amends* for his Adverſity, He liv'd and proſper'd after This, no leſs than *an hundred and forty years; ſeeing his Sons, and Son's Sons, even to four Generations.* Such was his Reward in the *preſent* life. But infinitely *more* in the life *to come.* Such as none can *conceive*, much leſs *deſcribe*, but He who is himſelf as *Infinite*, as That Reward is *Inexpreſſible.* To ſum up all in a word, (and in the word of the ſame Apoſtle,) God corrects us *for our profit, to make us partakers with him in Holineſs*, and that to no leſſer end, than to make us alſo *ſharers* with Him in *Heaven.*

Verſ. 16.

§ 19. The very *mention* of which does prompt me to give a fifth and laſt *Reaſon.* A Reaſon to be fetch't from the *Life after Death*, and the *Day of Judgment*: Without which Topick, all the reſt are worth nothing; and were there no other than This, it would be equal to a *Thouſand. If in this life only we had hope, we ſhould be* (ſaith St. *Paul*) *of all men the moſt miſerable.* From whence I gather, That *having an Hope in the life*

life to come, we are of All ſorts of men by much the happieſt. The *Pſalmiſt* ſweetned all his Sorrows with this ſingle Conſideration, *That the Rod of the wicked ſhall not evermore reſt upon the Back of the Righteous.* For verily (ſaith He) there is a Reward for the Righteous, doubtleſs there is a God that judgeth the Earth. The Devils may very well be ſaid *to believe and tremble.* For they do tacitly acknowledge, by that their Queſtion put to Chriſt, [*Art thou come to torment us before the Time?*] That however they are permitted their *time* of *Pleaſure*, yet they tremblingly expect their *time* of *pain* too. Whatſoever things are taken from Good men *here*, St. *Peter* tells us, There is *a Time of Reſtitution.* Acts 3. 21. Whatſoever Good men do ſuffer *here* in the Body, the Prophet *Hoſea* puts our thoughts upon *Days of Recompence.* Hoſ. 9. 7. *Iſaiah* calls it *The year of Recompence*, and *the Day of the Lord's Vengeance.* Iſa. 34. 8. How could *Moſes have preferred the Reproach of Chriſt*, as much *greater Riches than the Treaſures in Egypt*, if he had not *had reſpect unto the Recompence of Reward?* Heb. 11. 26. How could *David* himſelf have been kept from *fainting*, if he had not thus *expected to ſee the* Pſal.

Goodneſs of the Lord in the Land of the Living?
Heb. 12. 12, 13. Wherefore *liſt up the hands that hang down, and the feeble knees.* In every ſhock of Temptation from ſuffering wrongs, let us take up the words of the Prophet *Jeremy* for our ſupport; Jer. 51. 56. *The Lord God of Recompences ſhall ſurely requite.* Words moſt worthy of our *daily*, if not of *hourly* Conſideration, that we may *not faint in well-doing*, or in ſuffering for doing well. It is indeed a great Temptation, and apt to make ones *feet ſlip*, to ſee the Poſſeſſions of the World in the Devil's Power and Diſpoſal. But our Remedy is at hand, if we ſhall conſtantly bear in mind the other part of my Propoſition, *That 'tis All by God's Patience and wiſe Permiſſion*; And that there will *a Day* come, *when God* Mal. 3. 17, 18. *will make up his Jewels*, putting a very ſignal *difference between the wicked and the righteous*; between the men that *ſerve* God, and Them that *perſecute* their Brethren for having ſerv'd him. Here the *Tares* and the *Wheat grow up together till the Harveſt*: yea the Tares do *overgrow* and *bear down* the Wheat, and many times do *choak it up* too. That grand Leviathan, the Devil, is ſuffer'd *here* even to

ſwim

ſwim in the *Tears* of the Righteous; to *bathe* himſelf in That *Brine*; and many times in their very *Blood* too. But 'tis a Corroſive to the former, no leſs than a Cordial to the later, That God is ſaid to have *a Book of Remembrance*; That *the Devourers of the Righteous are eſtabliſhed for Judgment.* And that they who *wax fat* with the Spoils of Innocence, are *prepar'd like Sheep for the day of ſlaughter.* And that He who at preſent *goeth on his way weeping, whilſt he beareth forth good Seed, ſhall doubtleſs come again with Joy, and bring his Sheafs with him.* And that *in due time we ſhall reap, if we faint not.* Add we to this our due Reflexions, on the *Patience* of *Job*, and the *Afflictions* of *Joſeph.* Take we the *Prophets* for an *Example*; and *Him* expecially *who indured ſuch Contradictions of Sinners againſt himſelf, leſt we be wearied and faint in our minds.* I ſay, let us but *read* ſuch parts of Scripture, and but *remember* what we read, and but *believe* what we remember, And *then* we ſhall not be in danger to *fret our ſelves at the ungodly*, or to *be envious againſt the Evil doers.*

Mal. 3. 16.
Habak. 1. 13.
Jer. 12. 4.
Pſal. 126. 7.
Gal. 6. 9.
James 5. 11.
Heb. 12. 3.

§ 20. But now, beſides theſe ſeveral Rea-

ſons of the ſeeming Diſorder and Confuſion in the promiſcuous Diſtribution of all Poſſeſſions under the Sun, There may be other Reaſons given by conſidering men, and there are doubtleſs many others which are known to *God only*: and which cannot be better collected than from the Example of our Saviour, on whom the Devil and his Inſtruments were permitted to have ſo great a Power. We know they put him to a *painful* and ſhameful Death. And why were they ſuffer'd by God to do it? Even for quite *other reaſons* than *They* were able to conceive, and for *contrary ends* to what *They* were led by: To wit, the Satisfying his *Juſtice*; the Exhibition of his *Mercy*; the Declaration of his *Wiſdom*; the Manifeſtation of his *Holineſs*; the Illuſtration of his *Power*; the Exaltation of his *Glory*; And (as worthily ſubordinate to each of Theſe,) the *Reformation* and the *Safety* of all our *Souls*. All which if we compare with the *five Reaſons* going before, we ſhall not wonder at the Truth of This Propoſition, *That all the Kingdoms of the World, and the Glory of them,* (at leaſt ſucceſſively, though not at once,) *are by God's Patience*

Patience, and wiſe Permiſſion, in the Devil's Power and Diſpoſal.

§ 21. After the *Truth*, and the *Reaſon*, let us obſerve the ſpecial *Uſes* which may be made of his Doctrin. Firſt it teacheth us how to value the *beggarly Greatneſs* of this World. Over-value it we *may*, and very commonly we do too; but undervalue it we *cannot*, do what we can. For what more *deſpicable* than *That*, which the *Devil* can both *procure*, and *deprive* us of? What more *worthy* of our *Contempt*, than what is *ſo undervalued* by Him that made it, as by Him to be often *left* in the *Devil's Power* and *Diſpoſal*? The Devil can *give* us great Poſſeſſions, juſt as he *gave* them to the *Chaldæans*; And can *take them away*, as he did from *Job*. For both which reaſons we ought to *ſcorn* them, and to behave our ſelves towards them as things *below* us; fit for nothing but to be matter, whereby to *exerciſe* a *Bounty* to ſuch as *want* them. The Application.

Firſt (I ſay), 'tis a *diſparagement* to the *Wealth* and *Glory* of the World, that they are left ſo much by God in the *Devil's Power*, that

that *Satan* is suffer'd to bestow them on such as *serve* him. For the Gifts of the Devil are never *Good*, nor consistent with *Goodness* in such as have them. They are dishonourable, and dangerous, and Hostages given to Destruction. The Devil can give *Riches*, (in the sense before mention'd,) but not *Contentment*, and *a right use*, which are the ends for which we crave them. And for want of which ends, they increase our Poverty. For as, when the *Body* of man is *Aguish*, no Addition of *Clothes* can make him *warm*; So when the *Soul* of man is *vitious*, no Addition of *Treasure* can make him *rich*. The reason of which Paradox may thus be illustrated, and clear'd. We know that though the *Clothes* defend the Body from *outward Cold*, yet 'tis the Body's *inward Heat* which does *warm* the *Clothes*: For else a Coffin and a Coverlid would warm a man when he is dead. Which being evidently impossible, 'Tis plain that the Body must warm the Clothes, before the Clothes can warm the Body. And thence a *Child* is much warmer in a very *thin Suit*, than his old decrepit *Father* when wrapt about with

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a *Wardrope.* In like manner 'tis the *Soul* which makes the *Poſſeſſion* become *ſufficient*, not at all the *Poſſeſſion* which gives *contentment* unto the *Soul.* And as the way whereby to cure the *cold Acceſs* of an *Ague*, is to *cleanſe* the Body from peccant humours, not to bring it to a great *Fire*; ſo the way to be *happy* as well as full, is to *purge* an over paſſionate and ſickly *Soul*, not to rake up a great *Eſtate.* There are indeed who have *Abundance* in conjunction with *Satisfaction*; But 'tis clear their Satisfaction does not ariſe from *That* Abundance. For if Contentment could grow from Plenty, The Man of *Macedon* had been ſatisfied in his *Acquiſt* of all *Aſia*; and had not *wept* for *another World.* Nor would They who at firſt do take up Arms for *meer Liberty*, continue the keeping of them up for *meer Dominion*, (when they have got their *own* Liberty, they would not take it from *other men.*) From whence it follows, That no man living is *contented*, meerly becauſe he has *enough*, But that many men have *enough*, meerly becauſe they are *contented.* And as a man in a *Boat*, when he would pull the *Bank* to him, finds it impoſſible

sible for him to do it, but by pulling *Himself* upon the *Bank*; so the only way possible to fit our *Condition* to our *minds*, is by bringing our *minds* to our *Condition*. For if a man shall inlarge his Desires as Hell, and is as greedy as the Grave, All the Possessions in the World will not fill one of his *Eyes*.

Socrat. Epist. 1. p. 6. 'Twas very shrewdly said by *Socrates* to *Archelaus*, That the *Cities* of *Greece* were found to *prosper*, which asked Counsel of the *Devil* (in his Oracle at *Delphi*,) whilst Those that did *not*, were still *afflicted*. But though *mad* men and *fools* inferr'd *the Devil* (from That Success) to be the *only true God*, yet *wise* men knew him to be no better, than the most *bountiful* kind of *Cheat*, and that he made men to *prosper* to their *undoing*.

Id. Epist. 6. p. 19. Ὑπὸ μὲν ἀργυρέᾳ ἕλλοις βελτίων εἰς τὸν ἡμέραν πάντα ἱστορεῖται γενόμενος. *Socrates* challenged all Historians from the beginning of the World to the day he writ in, to name a man who had been the better for any Possessions of Satan's giving. Meaning that none had profited by them in the *Day* of their *Prosperity*; And so little can they *profit* in the Great *Day of Wrath*, (as the Wise man calls it) that *then*

then they *diſprofit in extremity*, becauſe they *purchaſe* for their *Owners* a place in *Hell*. So little reaſon have we to *boaſt*, that we abound in thoſe things, which *the Devil* (by God's Sufferance) can help us to, who neither *can* nor *will* help us, to uſe them wiſely to our Advantage.

Much *leſs* reaſon have we to *boaſt*, in what the *Devil* can *take away* too; in being *Tenants at Will* to ſo vile a *Landlord*. There is nothing more uſual with *the Prince of this World*, than to ſet *Pilate* againſt *Herod*, as well as *Both* againſt *Chriſt*. He employs *one* Robber in offering violence to *another*. And who would care for thoſe Riches which only make him the Devil's *Sumpter*? Can we think it a noble thing, to be *laden* with *thick Clay* at the Devil's *Pleaſure*, and again *unladen* at his *Command*? To have Wealth beſtow'd on us by *our* Complyance with the Tempter, and taken from us by *other men's*? 'Twas wiſely done of *Ariſtippus*, the learned *Stoick*, when he commanded his Daughter *Areta*, to give her Son *Wiſdom* for his Patrimony, in ſtead of *Wealth*; becauſe the Tyrants of *Cyrene* could never *plunder* him

Socrat. Epiſt. 27. p. 58.

of his *Philosophy*, That *Inaccessible* Treasure which was *within* him; who yet would be the *sole Masters* of all his *Wealth*, those *obnoxious* Possessions which were *without* him. Which Advice of *Aristippus* was much like That of our Lord himself, *Lay not up for your selves Treasure on Earth, where* Plunderers and *Thieves break through and steal.* From whence 'tis obvious to collect, that we are not so much obliged to Them who *give* us *our* Estates, as to Them who do *teach* us to *use* them safely. The *Devil* and his *Agents*, are often permitted to do the *former*; But *God alone*, and his *Embassadours*, will oblige us so far as to do the *later*.

§ 22. Secondly let us consider, That since we find *God Himself* bestowing Riches upon *some*, as upon *Abraham*, and *Job*, or whosoever has a *right* to the several things which he possesseth; whilst *the Devil* gives to *others*, (by God's Permission) as to the *Sabeans*, and the *Chaldeans*, who plunder'd *Job* of his Substance; to *Achan*, and *Ahab*, or whosoever has *Possession* without a right; It concerns us to *examin* the exact *Derivation* of our Estates; and to have it well stated,

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whether we receive them from *God*, or *Satan*. For if *honestly* acquir'd, and so from *God*, (by his Appointment, and Approbation,) Then we may honestly *injoy* them, to the *Glory* of God, and our private *Comfort*. Always bearing This in mind, That we are but God's *Almoners*, or *Usufructuaries*; and must dispense to His Members who is *Proprietary in chief*. But if *dishonestly* attain'd to, and so from *Satan*, (by God's *permission* only, and *sufferance*,) we cannot honestly *possess*, much less *injoy* them, and therefore ought to do *neither* to God's *Dishonour*, and our *Damnation*. But as our Saviour hath said of the *Eye*, and *Hand*, That if at any time they offend us, we must *pluck out* the one, and *cut off* the other; so must we say of our *Possessions*, That if they *offend* us in the like sense, by making us *stumble into Sin*, we must *pluck them* out of our Treasury, (like the Emperour *Sigismund*,) and (like *Him* too) *cast them from us*; because 'tis better for us to *enter* as Poor as *Lazarus* into *Heaven*, than remaining Rich as *Dives*, to be cast into *Hell*. Always keeping This in memory, That Ill-gotten Goods may pur-

chase *matter* for Repentance, But *Repentance it self* they can never purchase.

§ 23. Thirdly let us consider, That if *the Devil* himself is suffer'd to have *more* of This world at his Devotion and Disposal, than The Great *Cham*, or the Great *Mogul*, or whosoever of earthly Potentates is worthily thought to be the *Greatest*; Then are our *Shares* of this world the things the *most* to be *suspected*, and of which we should *least* be *proud*. Nor should we rashly take it for granted, that they are evermore the *Blessings* and *Gifts* of *God*, because we learn by sad *Experience*, that they are many times the *Curses* and *Snares* of *Satan*. If to have *Riches* in *Possession* were still a *sign* of God's *Favour*; This great Absurdity would follow, That *the Devil* himself would be God's *chief Favorite*. The Apostle's Rule is, *That whom he loveth he chasteneth*; not that whom he *loveth*, he maketh *Rich*. That He *scourgeth every Son whom he receiveth*; not that every one whom he *receiveth*, he makes to *wallow* in *Prosperity*. And 'twas a thing so very rare, when Times were better than now they are, to see the same man both *Good* and *Prosperous*,

Heb. 12.

That

That men did ſcandalouſly complain in the Days of *Malachi*, *It is vain to ſerve God; And what profit is it that we have kept his Ordinances? and that we have walked mournfully before the Lord of Hoſts? when the Proud are happy, and the Workers of wickedneſs are ſet up?* Nor was it otherwiſe in the Days of the Prophet *Jeremy*; *They are waxen fat, they ſhine, They overpaſs the Deeds of the wicked; They judge not the Cauſe of the Fatherleſs, yet They proſper.* See and conſider how the Devil inrich't and proſper'd thoſe *Idolaters*, whom he made *to burn Incenſe unto the Moon*, which they commonly then called *The Queen of Heaven*, in the Four and fourtieth Chapter of *Jeremy*. Whilſt they *committed* That Idol-worſhip, [Their women lying with ſtrange men in their Husbands Preſence, *v.* 19.] *All was well with them, they ſaw no evil.* But when they *ceaſed* from that Idolatry, *they were conſumed with Sword and Famin,* (v. 18.) Whence we ſee the great Folly of thoſe mens reaſonings, who reckon *Proſperity* as a mark of the *beſt* Religion, and *Adverſity* of the *worſt*. Inferring *Herod* and *Pontius Pilate* to be more the Favorites of God, than the

Mal. 3.14,15.

Jer.5.28.

Jer.44.17,18, 19.

the Innocent *Jesus whom they slew*, and *hanged on a Tree*. For the *former* still liv'd in *Peace*, and *Plenty*, in *Ease*, and *Honour*; whereas the *later* was *Vir Dolorum*, a *Man* whose life was full *of Sorrows*. Let not any man therefore say, (in pretence of Gratitude,) when he hath gotten an Estate by Fraud or Violence, [*I thank God for it*, *I have a competent Fortune*; *These are the Blessings of the Lord upon my Labours*; *or God hath given these things unto me*;] for what is this but a *fair-spoken* Blasphemy, intitling *God* to the *Injustice*, by which a man is made *Rich*? Whereas to ascribe it to *the Devil*, and his own *heart's Lust*, is to lay the ugly *Brat* at its *Father's Door*; And to *justifie* God, whilst he *dishonours* and *disobeys* him. We must accordingly *distinguish* between the things that we possess, by distinguishing the *Means* whereby we have them, and proportionably resolve on our *usage* of them. What is *honestly* come by, and we can *prove* so to be, we must not fail to be *thankful for*, and may injoy them as well with *Gladness*, as with *Singleness* of Heart. But for our *ill-gotten Goods*, (the Gifts of Satan, and not of God,)

we

we must part with them as greedily into their *true Master's* Hands, as ever we got them into our *own.*

§ 24. Last of all let us consider, That if the Things of this world (commonly call'd the *Goods of Fortune,*) are often suffered by *God* to be in the power of the *Devil*, and often given by the Devil to such as serve him; And if Both must give accompt at the Day of Judgment, for whatsoever is so *given*, and so *receiv'd*; we learn from hence *not to repine* at the Prosperities of the wicked, but together with their *ways*, to have respect unto their *End.* For why should any man be *envied* for being the *Favorite* of *Hell?* for *accepting* that *Proffer* which here *the Devil* made our Saviour, (upon condition of Idolatry,) and which, for that very reason, our Saviour *rejected* with great *Disdain?* Again we learn not *to be sorry as men without hope*, when we find it goes worst with the best of men. It being enough to reconcile the greatest Prosperity of the *Unjust*, and the greatest Adversity of the *Righteous*, both with the *Mercy* and the *Justice* of God Almighty, That *the Lord of the Harvest,*

Ἔστω ἄνθρωπος καλὸς, καὶ μέγας, καὶ πλούσιος, καὶ πάντων ἀνθρώπων ἄρχων, ἆρ' ἔθορυβεῖτο αὐτῷ τῶν τοιούτων ἐπαινῶν. Plotin. Enn. 1. l. 4. p. 38.

Harveſt, when the Harveſt-Time is come, will *gather* the *Wheat* into his *Garner*, and *burn up* the *Chaff* with *Fire unquenchable*. If the *Fleſh* asks the Quæſtion, *Why does the way of the wicked proſper? Why are they happy who deal treacherouſly?* Why has the Devil ſo great a Power upon Earth? *Why does the wicked devour the man who is more righteous than He?* Let the *Spirit* make Anſwer in the
2 Cor. 4. 17. words of the Apoſtle, *That this light Affliction which is but for a moment, worketh for us (afterwards) a far more exceeding and eternal weight of Glory.* Whenſoever we are tempted by *either* effect of the Devil's Power, (be it *Proſperity*, or *Affliction*,) let us look up unto our Saviour upon the Top of two Mountains; to wit the *Mountain* we are upon, where he was tempted by the Devil, with *all the Kingdoms of the Earth, and the Glory of them*; And the famous *Mount Calvary*, whereon he was tempted by the Devil, with all the *Torments* in the Earth, and *Diſgraces* of them. Thence we may ſee the perfect *Purity* of that *Immaculate Lamb*, who rather would *ſuffer* Thoſe *Torments*, than *accept* That *Offer*. He had refus'd ſo many

ny *Kingdoms*, but would not refuſe to receive a *Croſs*: Refus'd *the Glory* of the world, but not *The Shame* too. He had refus'd long before *to be made a King*, But would not afterwards refuſe to be vex't and diſgrac'd with *a Crown of Thorns*. The *meaneſt* things in this world he would by no means deſpiſe, But he deſpis'd *the Pomps and Vanities*, which ordinarily paſs for the *Greatneſs* of it. And therefore as often as the Devil ſhall uſe his Power againſt *us*, as here he did againſt *Chriſt*, let us relieve our ſelves with the memory of This one Thing, *That the Servant is not above his Lord.* And that we are fooliſhly unreaſonable, if we expect to fare better than an *Innocent Jeſus*, in the midſt of our manifold and hainous *Guilts*. And that as *He*, ſo *we* too, may eaſily *ſuffer many things*, by duly weighing how they *diſpoſe* us for *an Entrance into his Glory*.

§ 25. Now having evidenced the *Truth* of my ſecond Doctrin, (with greater care of *Perſpicuity*, than of *not* being *tedious*,) both from Scripture, from Reaſon, and from Experience; from *Aphoriſms* of Scripture, and from Scriptural *Examples*; from *Solita-*

ry Reason, and Reason *grounded* upon Scripture; from *other* mens Experience, and from our *own*; and all attested as well by *Sacred*, as by *Secular* Story; And having clear'd it yet farther by way of Answer to an Objection; offer'd also at the *Causes* of this seemingly-strange œconomy in God's disposal of Affairs; and directed to the *Lessons* it ought to teach us; I think it Time to pass forwards to the *Third* Observable I propos'd; To wit,

The third Proposition.

That the whole Scope and Drift of all the Donatives of the Tempter, is to turn our Adoration out of its true and proper Channel; to steal it from God, *and to divert it upon* Himself. *He seldom or never Proffers, but with a Treacherous* Proviso. *He does it* liberally *indeed*, [All these things will I give thee,] *But with this* covetous Reserve, [If thou wilt fall down and worship me.].

§ 1. To demonstrate the Proposition with the greater Force and Perspicuity, I am to imitate those men, who go a step or two back

back that they may leap ſo much the farther. And premiſe two or three words concerning the *Bounty* of *God* and *Man*, before I come to That of *Satan*.

It was a very ſmart ſaying of Learned *Philo*, (and as *true*, as it was *ſmart*,) μόνος ὁ θεὸς τὸ μὴ πανηλιτόρ ἐστι. *God alone does give freely* to all his Creatures, whilſt all his Creatures to one another are no better at the beſt than *Ingenuous Huckſters*. The *beſt* of his Creatures under Heaven, which are confeſſedly Men and Women, yea the *beſt* of thoſe *beſt*, which are the *liberal* and the *munificent*, when they do *moſt* ſeem to give, they do but *ſeem* ſo. For if they ſell not their courteſies for *Land*, or *Mony*, yet commonly they ſell them for *praiſe*, and *honour*, or at leaſt for *acknowledgments*, and humble *thanks*; or if for nothing in the *Earth*, yet at leaſt for the hope of being *rewarded* for them in *Heaven*. It is but a generous way of *Trading*, for one rich man to ſend Preſents unto another, *becauſe* there is commonly on the *one* ſide ſome *expectation* of *Requital*, ariſing from the knowledge of *Wealth* and *Gratitude* on the *other*. And this I take to be the reaſon, why

Ἀλλὰ λυσιτελικὸς τῶν ἀπλήστων. Philo περὶ τῶν χαρισθμ. &c. p. 99.

Εὑρήσεις ἀπλήστας καὶ τὰς λεγομένας χαρίζεσθαι, πρεσβευομένας μᾶλλον, ἢ δωρουμένας. οἱ γὰρ δόσεις, ἀμοιβὰς, ἔπαινον, ἢ τιμὰς ὑπερώμενοι, ἢ ζητοῦντες χάριν ἀντιδοῦναι, διὰ πρᾶξιν δωρεᾶς ὀφθῆναι κυρίως πρόφασιν ἁρπάζουσι. Idem ubi ſupra.

the moſt *Covetous* even of *Worldlings* will be *liberal* to a Perſon of *Power*, and *Plenty*; becauſe they hope He will do them *as good a Turn.* Nor can it truly and properly be call'd a *Gift*, which is meant for a *Decoy* to ſome great *Advantage*, whether a ſtep to *Preferment* in Times of *Safety*, or elſe a Bribe for *Protection* in Times of *Danger.* The very *cleareſt* of our Gifts are thoſe we give to Men *in want*, and who for that very reaſon are the *leaſt able* to *requite* us; And yet even *Thoſe* are a kind of *Bargains.* For whilſt we make a fair ſhew of *giving* any thing to the *Poor*, the Scripture tells us that (in Reality) we are but * *lending to the Lord.* And farther adds (for our Incouragement,) that *whatſoever* we thus *impart, ſhall be repaid to us again.* So true is that which I noted from learned *Philo*, *That God alone is a perfect Giver*, whilſt the *freeſt* of Men are but *liberal Huckſters.* Our profuſeſt favours to *one another* are but a *Mercenary Munificence*, as our largeſt Offertories to *God* are but a *Mercenary Devotion.*

Prov. 19. 17.

§ 2. Hereupon we are to argue *à minori ad majus.* If the beſt *Mens* Gifts are ſo Imperfect, what then are *Satan's*, who (beſides

ſides that He has not a *right* to give,) does ſell his Gifts for Mens *Souls?* Things ſo infinitely precious, that *Chriſt Himſelf* could not *buy* them, but with his *Blood.* When our Souls were to be *purchas'd* from Sin and Hell, the Son of God being Incarnate could not have given *enough* for them, if He had not vouchſafed to *give Himſelf.* Now 'tis the *Avarice* of Satan, (and his *Ambition* at the ſame inſtant,) to *buy* our Souls back unto Sin and Miſery, although he *bids* no more for them, than the pitiful Allectives of *Wealth*, and *Greatneſs*; *The Kingdoms of the Earth, and the Glory of them.* And well it were, if it were no worſe. For, beſides that he offers a great deal more than he *can give*, (he being ever God's *Priſ'ner*, as hath been ſhewn,) the ſaddeſt part of it is, that however *his biddings* are on the *Earth*, his general *Payments* are ſtill in *Hell.* All his Gifts do ſtill flow from his Deſire of ſuch Gain. He reacheth his *offers* to us with *one* hand, that he may *plunder* us with the *other.* His liberality to *us*, is like the Fiſherman's to the *River*; who in Caſe he does caſt in a worthleſs *Fly*, 'tis that the River

River may requite Him with ſome good *Fiſh*. When Satan offers us any favours, we muſt immediately conſider he is but *Angling* after our *Souls*. He baits his *Hook* with *worldly Greatneſs*, that whilſt we *catch* at the *one*, we may be *caught* with the other; and, like ſilly Fiſhes indeed, may greedily *ſwallow* our own *Deſtruction*.

§ 3. Thus the Things which we call the Gifts of Satan, we find by experience we do but *call* ſo. They are δῶρα ἄδωρα, *Gifts and no Gifts*. *Munera ineſcata*, *Baits of Bounty*. Such a *Condition* is interpos'd betwixt the *Proffer*, and the *Performance*, as makes the Donative far worſe than *Nothing*. *His Condition* does evacuate and null his *Offer*. For what he ſaid unto our *Saviour*, (without a Proxy,) he ſaith (by his *Inſtruments*) to each of *us*, *All theſe things will I give thee, if falling down thou wilt worſhip me*. Which is as much as to ſay, all ſhall be thine with this Proviſo, that thou wilt take a ſure Courſe to be *no whit the better*, but much the *worſe* for their Injoyment. Thou ſhalt be *Rich* at this preſent, if for the future thou wilt be *ruin'd*. Thou ſhalt have all the World at will,

will, but thou ſhalt have it upon Condition, that thou turn *Idolater*, and *be damn'd*. And what is this better than to ſay, I will give Thee very *freely* a great Eſtate, upon Condition thou wilt *pay* me a thouſand times *more* than *it is worth*, and alſo make thy ſelf *incapable* of its *Injoyment*. I will ſhew thee the ready way, not to *Liberty* only, but *Empire*, upon Condition thou wilt *ſerve* me, and be a *Slave*. I will lift thee *up*, if thou wilt caſt thy ſelf *down*. Thus does the Devil ſpeak Contradictions; And the *Proviſo* with which he *proffers* does make the proffer of *none effect*. Like thoſe Beaſts in the Apologue, which offer'd the Lyon to be their *King*, if he would but permit them to cut his *Claws*. They would admit Him to *Reign*, and to *triumph* over them, if he would do them the favour to *diſable* himſelf for the Preferment. Thus the Devil either preſents us with empty *Proffers* rather than *Gifts*, with flattering *Hopes*, not true *Poſſeſſions*; or if He really indows us, he does it only to our undoing. If he helps us to Wit, 'tis that we may wickedly lay it out in ſpeaking *jeſtingly* of *Scripture*, and merrily *drolling* upon *Reli-*

Matth. 4. 9.

Religion to make Men *laugh*. If he helps us to *Beauty*, it is to raiſe up *Self-love*; that we may uſe it, like wanton *Jezebel*, for a Snare, and a Temptation, and that to divers moſt *fooliſh and hurtful Luſts*, *which drown the Soul in Miſery and Perdition*. If to *Secular Greatneſs*, it is to betray us to *Self-Relyance*; and break our *Necks* from that *Ladder* by which we *mounted*. If he helps us with *Mony* by any means, it is but juſt as *old Gameſters* do lend their caſh to *young Heirs*, that they may *loſe* it with them *at play*. Or as *Harlots* lend Mony unto their prodigal *Gallants*, that when they have *ſpent* it upon their *Luſts*, They with whom they have ſpent it, may *Sue the Bond*. Or as ſome ſupply *Madmen* with *Knives* and *Halters*, that either they may *ſtrangle*, or *ſtab* themſelves. How *ſweet* ſoever the Gifts of Satan may ſeem to be at the *beginning*, yet their *end* and *deſignment* is ſtill as *bitter* as *Deſtruction*. When he carried up our Saviour unto a *Pinnacle of the Temple*, (an high Preferment,) *v.* 5. it was to this end, that he might *caſt himſelf headlong*, (*v.6*) When he *took* him up again unto a *very high Mountain*, (*v.* 8.) it was to this end,

end, that he might preſently *fall down*, (*v.* 9.) Juſt as when an *Eagle* has found an *Oyſter*, he takes it up into the *Clouds*, that he may give it by ſo much the *greater fall*, and that by breaking the *Shell*, he may eat the *Fiſh*. In a word, we may reſemble the *Gifts* of *Satan*, to the monſtrous *Locuſts* from out *the bottomleſs Pit*; which though they had on their *Heads* (as it were) *Crowns of Gold*, and *Faces* like *thoſe of Men*, and goodly *Hair* like *that of Women*, yet their *Teeth* all the while were as the *Teeth of Lyons*, and *the Stings in their Tails* like *thoſe of Scorpions*. Rev. 9. 2, 7, 8, 18.

§ 4. Mark now the Leſſons which This does teach us. Firſt it teacheth us to beware of the treacherous Bounty of all our Tempters, whether thoſe Tempters are *Men*, or *Devils*. Whoſe very profuſeſt *Liberality* is an effect of baſe *Avarice*; and who do *therefore* only *give*, becauſe they *covet*. If the Men of the *Sanedrim* do offer *Judas* a Sum of Mony, it is not out of any *good-will* to *Judas*, (for they that moſt love the *Treaſon*, do hate the *Traitor*,) but becauſe they do *covet* the Blood of *Chriſt*. They The Application. Matth. 26. 15.

were not true and real *Givers* of their Thirty pieces of Silver, but only parted with them to *Judas* to *buy* his *Loyalty*; that having once sold *That*, he might sell his *Lord* too. Again, after this, *they gave large mony unto the Souldiers*, whom they had set on full purpose to watch the Sepulcher of Christ. Yet did they not do it in *generosity*, or with any design of the Soldiers *good*, but only *brib'd* them to tell *a Lye*: To wit *that whilst they were sleeping, Christ was stolen out of his Grave.* Queen *Jezebel* (no doubt) did send a *Present* very *considerable* to the *two Sons of Belial*; but it does not thence follow that she was *liberally-minded*; for she only meant to *hire* them to *bear false witness*, and thereby to requite her with *Naboth's Vineyard.* So we know that *Simon Magus* was very *free* of his *Mony*, but 'twas to *buy* the famous *Gift* of the *Holy Ghost*; and this to the end that he might *sell* it to whomsoever he should please. We must be therefore very *wary*, when any offers are made *us* by any *Emissaries* of Satan, both *what* is offer'd, and *by whom*, and to *what Intent* it is *directed.* We must beware of *their* offers, who

Matth. 28. 12.

Verse 18.

1 Kings 21. 18.

Acts 8. 18, 19, 20.

who ſhall offer us *That* which is *none of Theirs*, (as the Devil here did,) and we muſt mark the *Condition on which the offer is made.* As whether it is not to ingage us in *Schiſm*, or *Sacrilege*; whether it is not to make us Partners in any *Conſpiracy*, or *Faction*, that we may *worſhip* and *fall down* to ſomething elſe beſides God. Suppoſe a Man ſhall take thee up (whoſoever thou art who now doſt read what I am writing) unto ſome Pinnacle of the Temple, or ſome exceeding high Mountain, and ſhall diſcover to thee (from thence) ſome very excellent *Seat* which is *none of his*, to wit a noble Pile of Building, with a great deal of Land round about it, beautiful Gardens, and Fiſh-ponds, and as well *wooded* as thou canſt wiſh, and ſhall ſay unto *thee*, as Satan here unto our *Saviour*, *All this will I give thee; or thou ſhalt have it for a Song*; (*thou ſhalt not pay above half the value,*) *if thou wilt promiſe me to keep out the proper Owner.* What wilt thou do in ſuch a Caſe? If thou *acceptedſt* of the proffer, thou doſt rebel againſt God, and worſhip Satan. For if thou doſt but *covet* thy Neighbour's Goods, (which is *leſs* than to *ſeize*

upon them,) thou tranſgreſſeſt *God's Law*; and in tranſgreſſing *God's* Law, thou keepeſt *Satan's*; And to keep *Satan's* Law, is to *fall down* to him, and *worſhip* him. And if thou wilt not do This, thou muſt refuſe the *man's* Proffer, as *Chriſt* did *Satan's*; and that with the like *indignation*, expreſs'd by an ὕπαγε ὀπίσω μου, *Get thee behind me.* Get thee behind me, as for *other*, ſo for *this* great Reaſon, becauſe thou offereſt to me *That*, which is *none of Thine.* We muſt carefully diſtinguiſh 'twixt *Power*, and *Right.* It may be much in thy *Power*, though more in *Satan's.* But neither Satan nor thy ſelf can have a colour of *Right* to it. Wer't thou as liberal of thine *own*, as of *another* man's Goods, thou would'ſt have offer'd me the one at as cheap a *Rate* as the other. Something therefore there muſt be *in* it, that being a Great *Lover* of Wealth, thou yet canſt *part* with it ſo *eaſily.* It plainly ſhews that thou tak'ſt it for *none* of Thine; for elſe thou hadſt ſtood upon other *Terms.* And therefore ὕπαγε ὀπίσω μου, *Get thee behind me.* Which, as it ends the *firſt* Leſſon we are to take from This Doctrin, ſo at the very

ſame

ſame inſtant it prompts us alſo to a *ſecond*. And therefore

§ 5. Secondly let us conſider, what kind of Recompence, or Return, we are to make unto the Devil for all his offers. What *David* ſaid in another caſe, to the end he might not be *unthankful*, [*Quid retribuam*, *What ſhall I render unto the Lord for all his benefits beſtow'd upon me*,] we are as well to ſay here, to the end we may not be *unreveng'd*; *Quid retribuemus*, *What ſhall we render unto the Devil for all his miſchievous Bounties beſtow'd upon us?* The fitteſt Requital we can make him, is to fling back his Favours into his Face; and to beſpeak him in ſuch a ſtile, as was uſed by St. *Peter* to *Simon Magus*, τὸ ἀργύριόν σου σὺν σοὶ, *Thy mony periſh with thee*. When any Tempter ſhall make us diſhoneſt Proffers, as *Potiphar's Wife* did once to *Joſeph*, And ſhall preſs us to an Acceptance, as *She* did *Him*; we muſt repel ſuch a Tempter, as *He* did *Her*; who knew ſhe did but *offer*, what ſhe had *no right* to *give*. And certainly *all* of that Nature we ought to look upon, as *forbidden Fruit*. For ſuch God made it by the laſt Præcept in the Decalogue,

Pſal. 116. 12.

Acts 8. 20.

logue, *Non concupiſces, Thou ſhalt not covet.* And therefore as often as *the Devil* (by what Inſtrument ſoever,) ſhall frankly offer us a Portion of *Wealth*, or *Greatneſs*, which he may eaſily have a *power*, but not a *right* to beſtow upon us, Let us rebuke him with ſuch an Anſwer, as *Joſeph* made unto his Miſtreſs. Or let us expoſtulate with our ſelves, as *Moſes* did with the People *Iſrael*, *Do we thus requite the Lord, O fooliſh People, and unwiſe? Is not He our Father which bought us? Hath not he made us, and eſtabliſhed us?* Shall we *kick* at him like *Jeſurun*, and *quite forget the Rock out of which we were hewn?* Or let us ſay with our Saviour, (whoſe words are writ for our learning,) Ὕπαγε Σατανᾶ, *Get thee hence Satan. For it is written, Thou ſhalt worſhip the Lord thy God, and Him only ſhalt thou ſerve.* Again it is written, *Thou* ſhalt not *covet* or *deſire* thy Neighbour's Goods, much leſs, by Violence, or by Fraud, ſhalt thou take them into *Poſſeſſion.*

Deut. 32. 6.

Verſ. 15. & 18.

§ 6. Again we learn from this Doctrin, to *ſuſpect* our *own* Treaſures, as well as to be *ſpotleſs* from *other mens.* For Satan tempts us to *Idolize* him, as well by making us *abuſive*

ſive of what we *have*, as by making us *covetous* of what we have *not*. *Agur* pray'd againſt *Riches* of *God's* own *giving*, not againſt *ſuch alone* as are given by *Satan*. For he did not ſay thus, *Suffer not the Devil to give me Riches*; But *Give me not Riches, leſt I be full and deny thee*. Thereby intimating unto us, That Riches are *Temptations*, though never ſo *honeſtly acquir'd*. And however they are *Bleſſings*, as given by *God*; yet, conſider'd even as *ſuch*, they are *dangerous* Bleſſings; for by the artifice of Satan, and the ſuggeſtions of the Fleſh, they may be eaſily perverted to God's *Diſhonour*, and ſo prove matter of *Execration*. Indeed it is not our Fault, to be as rich as God made us. But to *ſacrifice* our *Thoughts*, and to *devote* our *Affections* to what we have, is flatly and plainly to *Idolize* it. To beſtow the very Riches which God hath given us, upon our *Coffers*, by *Avarice*, or on our *Pride*, by *Prodigality*, (which is another kind of Avarice, to wit a *coveting* of *Fame*,) is neither better, nor worſe, than to *fall down* to them, and *worſhip* them. All the wickedneſs in the World does ſeem to have enter'd at theſe Three Doors, *Beauty*,

Prov. 30. 8.

Beauty, *Riches*, and *Reputation*. The firſt of which does give Fodder to the *Luſt of the Fleſh*, as does the ſecond to *the Luſt of the Eye*, and the third to *the Pride of Life*. Now what Danger ſoever there is in *Beauty*, will be found to be in *Riches*, and *Reputation*. They are *Idols* all Three, very eminently great; But *Riches*, if either, are much the *greateſt*. *Te facimus Fortuna Deam*, was ſaid by the Poet κατ' ἐξοχήν. The Greateſt Fortunes have *more Adorers*, than the greateſt Beauties in all the World. Beſides that *Thoſe* are the moſt *conſtant*, as well as the *fondeſt*, and the moſt *paſſionate*. And 'tis a rational Conjecture, that there is more ſleep broken for *love* of *Riches*, in a *year*, than there is in many *Ages*, for *love* of *Beauty*. We may judge by *one Sigiſmund* how it fares with *all worldlings*. When the worldly man ſhould *ſleep*, he will be thinking upon his *Treaſure*; But when he ſhould *pray*, he will fall *aſleep*. And which is likelieſt to be his Deity? That *God of Heaven*, on whom he cannot *think* for *ſleeping*, or That *white and red Earth*, for his *thinking* upon which he can *ſeldom ſleep*? We ſee how *Avarice* is *Idolatry*,

latry, and ſo a ſpiritual *Fornication*, and ſo an abſolute *Divorce* of our Souls from God. Nor can the Sin of *Prodigality* be one whit leſs, as being a *Sacrifice* to the *Luſt* of the *Fleſh*, perhaps to *many* of thoſe Luſts, perhaps to *all*. And look how many *Luſts* he trys to *ſatisfie*, ſo many *Idols* he does *adore*. Admit the *Prodigal* ſpends nothing but what is properly his *own*, and does ſome Good with it by accident; yet it is *but by accident* that good is done; for which not *He himſelf*, but his *Ambition* is to be thank't. Let the man be what he will who abounds in Riches, whether a *Prodigal*, or a *Niggard*, or *hardly Either*, they are apt to ingender a flat *forgetfulneſs of God*, (as before I noted,) which in *Jeſurun*, and *Nabal*, and in *David himſelf* may be clearly ſeen. The firſt, *waxing fat*, did even *kick* againſt his Maker. When the ſecond was *drunk*, he valued not God, any more than *David*. The third has humbly recorded his own *Experience*, *Pſal.* 30. 6, 7. And alſo That of the *Generality* of God's own *People*: *Pſal.* 78. from *v.* 24. to *v.* 35. *When God rain'd Manna, and ſent them meat to the full, and gave them all that they*

desir'd, *Then* (saith he) *they were not estranged from their Lusts.* But *when he slew them, they sought him, and inquired early after God. Then they remembred that God was their strength, and that the high God was their Redeemer.* So that *Prosperity* was the thing which made them *forgetful* of their God, and heavy *Affliction* was the Instrument which brought him back to their *Remembrance.* When *Riches* do interpose between *God* and the *Soul*, they are apt to *intercept* the Attractive Vertue, whereby God is wont to *draw* the Soul unto Himself; As an *Adamant* intervening between the *Iron* and the *Loadstone*, does intercept the *magnetique* force, wherewith the *Loadstone* allures the *Iron.* But as, if we take away the *Adamant*, the *Iron* will *leap* unto the *Loadstone*; so take away *Riches* (as in the abovenam'd Experiment;) and the *Soul* will be the apter to *fly* towards *God.* It is so natural for Mortals to be transported with Prosperity, that it extorted from *Moses* an extraordinary *Caveat*, before he thought he could with safety admit the *Israelites* to taste of the Sweets of *Canaan.* Now if Prosperity is so dangerous, even when

Deut. 8. 10. to v. 18.

when *God Himſelf* gives it, how great a *Curſe* muſt it be, when the Gift of *Satan*? If Riches *honeſtly* gotten are ſuch a *Clog* unto the Soul, as does oftentimes hinder her *flight* to Heaven; How ſhall ſhe hope to *mount* thither, when both her *Wings* and her *Talons* are full of *Prey*? Proſperity ſure is ſuch a *Weapon*, as none but They who can *contemn* it, can ſafely uſe. And too much *Eaſe* to which it tempts us is wont to prove a *ſadder Curſe*, than what at firſt was denounced by God to *Adam*, *That in the ſweat of his Brows he ſhould eat his Bread.* Vide Plotin. Enn. 5. l. 9.

§ 7. Again we learn from this Doctrin, as to *ſuſpect* our own Treaſures when *preſent* with us, ſo not to *ſeek* them being *abſent* with too much fervour. For the Son of *Sirach* tells us, that *He who ſeeketh Danger ſhall periſh in it.* And that *Riches* are *Dangers*, has not only already been made apparent, but may be farther made clear by our common *Experience* of its *Effects*. For notwithſtanding there are *ſome* who do *make themſelves Friends with the unrighteous Mammon*, (that is, by *giving* it to the *Poor*, do truly *lend* it unto the *Lord*, and *lay it out* upon *Life Eternal*, Eccluſ. 3. 26.

Alta Fortuna alto travaglio apporta. A maggior felicita, minor fede.

nal,) yet we find it too general, that the greater mens Qualities and Fortunes are, by ſo much the greater are their *Vanities*, and *Vices* too. And That *War* of their *Luſts*, which is a very great *Plague*, they are ſo ſtrongly wedded to, as to call *it Peace*, *Wiſd.* 14. 22. And I ſuppoſe it was *Experience* which taught the *Italians* to uſe thoſe Proverbs, That *a great deal of Wealth brings a great deal of Woe*, And *the greater the Happineſs, 'tis to be truſted ſo much the leſs.* Proverbs ſo *wholſom*, as well as *True*, (were they as diligently *conſider'd*, as they are eaſily *underſtood*,)that they deſerve the next place to thoſe of *Solomon.* For if our Riches are from *God*, we are by ſo much the more *obliged*; And if from *Satan*, the more *indanger'd.* If from *God*, they are *intruſted* with us as *Talents*, of which we muſt give an exact *accompt.* And he that ſits at the *higheſt* Rent, has by ſo much an *higher* Accompt to render. If from *Satan*, they are but *well-baited Hooks*, wherewith to catch our *Hearts* from us; and, with *Them*, our *Adoration.* How apt they are to prove *miſchievous*, the *Devil himſelf* diſcovers to us by his parting with

with them ſo *eaſily*. We may have them for no more than an *Act* of *Worſhip*; And, that Condition being premis'd, they go a *begging* for our *Acceptance*. Thus at once they are the *cheapeſt* and *deareſt* things to be imagin'd: The *cheapeſt*, in regard they are ſo *eaſily come by*, (for a man may be damn'd with a wet finger;) and the *deareſt*, in regard we part with our *Innocence* to *acquire* them. *Adam* did not eat *gratis* of the fruit that was forbidden, though the Serpent *ask'd nothing*, but let him have it for *taking up*. 'Tis eaſy to *ſteal*, and to be *caught*, And as eaſy to be *hang'd*, as it is to *turn round*, and to *make Grimaces*. But ſure the man would not be *thank'd*, who ſhould *commend* the thing to us for its *Facility*. This I know to be the ſubject of the laſt Obſervable in the Text, of which I ſhall take no further notice, than by ſhewing how it is *uſeful* to *poor*, and *rich*. 'Tis matter of *comfort* to the Poor, (ſuch I mean as *God himſelf* has made ſuch,) that they *want not* the Riches they are *without*; and that their Poverty is their *Option*, as well as *Lot*. For 'tis evident, if they would, they might be eaſily as *rich* as the *Devil* can *make* them.

'Tis

'Tis matter of *sorrow* to the *Rich*, and of great *reproach* too, that they should take so *vast pains* for things so *easily* to be *compass'd*: Or think they *get* by those things, which are *purchas'd* at the *price* of so rich a *Jewel* as a man's *Soul*: Or put their *Trust* in those things, to which the Title of *uncertain* is fix'd in Scripture: (As when St. *Paul* exhorts *Timothy* to charge the Rich, *not to trust in uncertain Riches*.) Or make their *Boast* of those things, which 'tis in every *Fool's* power, to *get*, or *part with*; But not in the power of one in a Thousand, rightly to *use*, or to *injoy*. To find *Darius* dying with *Thirst*, whilst he was owner of many *Rivers*; and *Alexander* frozen up with *cold*, even then when he had master'd the *Eastern Sun*; and *Midas* beggar'd by his Wealth, when *every finger* of his was turn'd to a *Philosopher's Stone*; is of it self enough to teach us, that *none* have ever been *more in want*, than They into whose Bosoms *the Tempter* has emptied his *Cornucopiæ*.

1 Tim. 6. 17.

§ 8. But now besides these several Lessons which the Devil's *large offer* is apt to teach us, there is a Lesson to be drawn out of all these

these Lessons; and such as the whole Discourse premised has an aptness in it self to dispose us for. This is a Season not more proper for private Austerities to the *Rich*, than for a bountiful Contribution to the Necessities of the *Poor*. These should *Injoy* our Self-denials, and be *fill'd* by our Fastings in Time of Lent. Nor can we better be exhorted, (seeing the Tenor of the Text does suggest it to us,) than to *beat* the *Devil* with his *own Weapon*. To *make our selves Friends of the Mammon of Unrighteousness*. To worship *God* with those things, for which we are tempted to worship *Satan*. Not to be *honest* only and *just*, but also *merciful* and *munificent*, even in *spite* to *That Devil*, who is so earnestly desirous to make us *Worldlings*. If the Devil shall say to us, [*All this will I give you, if falling down ye will worship me,*] say we back again to the Devil, [*This we give unto the Poor, because we fall down to, and worship God.*] We do not *sanctifie* the Day, though we do never so much *observe* it, if to all our *Acts of Sacrifice* (in Prayer and Sermon,) we add not *Works of Mercy* too. As we hope that our *Prayers* shall *fly* to Heaven, we

Luke 16.9.

we muſt lend them our *Charity* to *imp* their *Wings*. For what ſaid the Angel to *Cornelius*, though but a *Proſelyte of the Gates*, (half a Gentile, and half a Jew,) *Thy Prayers and thine Alms are come up for a memorial before the Lord.* Mark the Copulative [*And*] betwixt *Prayers* and *Alms*, implying the Energy of the former, by help and vertue of the later. Not his Prayers *without* his *Alms*. For *God heareth not Sinners*, who *draw near* with their *Lips*, when their *Hearts* are *far from him*. And ſuch are *their Hearts* which break not out into their *Hands*. There are but *Three Courſes* imaginable to be taken with our *Riches*, in caſe we have them. Our being *liberal* to our *Coffers*, in the *laying up* Riches, and this for *no-body-knows-whom*; or very *bountiful* to our *Luſts*, in *laying* them *out* upon our *Vanities*, and coſtly *Vices*, which we ſolemnly have *vow'd* the *forſaking* of; or being *merciful* to our *Saviour*, who takes our Charity to his *Members*, as freely beſtow'd upon *Himſelf*. In ſo much that the Queſtion is now but This, Whether we chooſe to be the Children of *God*, or *Belial*. I make no doubt but I am

Acts 10.4.

Matth. 25.40.

ſpeaking

ſpeaking to an intelligent ſort of People, and that rightly underſtanding our greateſt Intereſt, we need the leſs to be perſwaded that we will *do our ſelves Good*, by making *others* to *partake* of the good we do. Should any here be full as ſinful as was *Nebuchadnezzar*, I might adventure That to *Them*, which *Daniel* ſaid unto the *King*, [*Let my Counſel be acceptable to you; Break off your ſins by righteouſneſs, and your Iniquities by ſhewing mercy to the Poor.* If we deſire a good Proviſion againſt the Winter of Adverſity, and to *find* out our *Bread* after many days, *Let us caſt it* (with *Solomon*) *upon the Waters.* If we will ſettle our Eſtates, either in *whole*, or in *part*, ſo as to free them from *Plunder*, or *Sequeſtration*, Let us put them into *Bags which wax not old*, into the *Treaſury of Heaven which faileth not*, where neither *Moths can corrupt, nor any Thieves break through and ſteal.* The *poor righteous man* muſt needs be one of *God's Treaſuries*; wherein whatſoever is *laid up* by us, ſhall be repaid to us again with immenſe advantage. Eſpecially when the *Worms* which feed on the Body after *Death*, Dan. 4. 27.

shall give it all up at the *Day of Judgment*.

This is a *pious Fraud indeed*, without either Ironie, or Oxymoron. For 'tis *honestly* to *beguile* the Grand Deceiver of Mankind; and to make the *Devil's* Malice *propitious* to us. 'Tis to *extract* the greatest *Good* out of the *Evil* of his Temptations; (to wit a Soveraign *Præservative* from the great *Instrument* of *Death*;) as skilful *Chymists* are wont to draw the most *healthful Medicines*, out of those which in themselves are the *hurtfullest Minerals*. Thus the *skin* of a *Scorpion* becomes an *Antidote* to his *Teeth*. And thus the *Block* at which we *stumble*, may be used as a *step* for our *Rise* to Heaven. Thus the *Ocean* may be as *modest*, in the keeping of its Bounds, as the *smallest Rivulet*. And the man of greatest *Wealth*, as *poor in Spirit* as any *Lazar*. Thus a *Joseph* and a *Moses* may be *Favorites* of *God* in the *Court* of *Pharaoh*. And thus, if the *more* we have of *lading* to press our *Vessel* into the *Sea*, the *more* we also have of *Sails* to give it *motion*; or if the larger our *Revenues* and *Fortunes* are, we have the larger *Elevation* of Heart and Soul to

to *Liberality*, and pay the larger *Taxes of Charity*, laid upon us by a *Law* from the *King of Kings*; we convert our pooreſt *Beadſmen* into our richeſt *Benefactors*, and reap by far the *greater* good from the good we do them. Yea we make our ſelves ſuch *Friends* of our greateſt *Enemies*, (which our Saviour expreſſes fitly by *the Mammon of Unrighteouſneſs*,) *as will receive us, when we fail, into eternal Habitations.* Whither God of his Mercy conduct us All, for the Glory of his Name, and for the Worthineſs of his Son, to whom be Glory, both now, and for ever.

Luke 16. 9.

AN AMULET OR PRÆSERVATIVE Againſt the Purigo of Ambition.

THE

UMI

THE DANGER Of Seeking Great Things FOR ONES SELF.

JER. XLV. 5.

And seekest Thou Great Things for thy self? Seek them not.

§ 1. BEtween the Prophecies of *Jeremy* in all the Chapters going *before*, (All belonging to the *Jews*,) And other Prophecies coming *after*, (concerning *Nine other Nations*,) from hence-forwards *unto the end*, This before us appertains unto *Baruch* only. *Baruch* the *Scribe* of *Jeremiah*, and a *Servant* of

of the *moſt High*, one who had faithfully ſerved *Both* at the utmoſt peril of his Life, and yet at laſt became liable to great Exception. Therefore *God* by *Jeremiah* rebukes the man for his Anxiety, for the diſquietneſs of his Spirit, and diſcontentedneſs in his Condition; for his diſtruſt of God's Providence, and his diſſatisfaction in God's œconomy; for being querulous and complaining, that *Grief was added to his Sorrow*, and Tears to *Sighing*, and that after all his labour, (when he thought to be rewarded,) *he found no Reſt*; for being *afflicted*, and *perplex't*, he could not *reach* to thoſe Talents his *Maſter* had, as *Joſhua* did to thoſe of *Moſes*, and *Eliſha* to thoſe of the Great *Elijah*; laſt of all God *rebukes* him, for not ſufficiently reſenting the moſt deplorable Eſtate of the *King and Kingdom*, with the Calamities then impendent on *God's own Houſe*, and the *Publick Worſhip*; and for having no proſpect beyond *Himſelf*, his *private* Liberty and Safety, his Ability like *Jonas* to ſleep ſecurely in a *Tempeſt*, and ſenſleſs of Danger in a *Shipwrack*; his getting a quiet Habitation in

Verſe 3.

in Peace, and Plenty, when he ſaw All round about him, as it were upon the Borders and Brink of Ruin.

§ 2. Now to *Baruch* thus flinching in Times of Trial and Temptation, reſerving an Angle in his Heart for ſecret Avarice, and Ambition, and a particular deſign on his private Intereſt, (as if he thought it not ſufficient, to *have his Life for a Prey in all places whither he went*, or not an Happineſs great enough, to ſerve and ſuffer for his Creator, to fare no worſe than his Soveraign, to live in Loyalty and Honour, and dye in Innocence;) God ſends his Prophet *Jeremiah* with a moſt vehement *Dehortation*, or (to ſpeak more exactly) with a moſt forcible *Prohibition*, ſitting cloſe upon the Neck of a ſharp *Reproof*; *And ſeekeſt Thou* (Baruch) *Great Things for thy ſelf? Seek them not.* An Exprobration, and a Reproof, enough to ſtab him into the Heart, as being very ſharply pointed in *four reſpects*. In reſpect of the *Perſon*, vext and diſquieted with his Condition; In reſpect of the *Things*, he ſeeks to mend his Condition by; In reſpect of the *Selfiſhneſs*, wherewith the Things are Verſe 5.

ſought after by ſuch a Perſon; and in reſpect of the *Times*, wherein to be Selfiſh, is moſt abſurd; yea wherein to be Selfiſh, is little leſs than *Sacrilegious*. I ſhall but touch on theſe four, and dwell on that which I take to be moſt material.

§ 3. Who ſhould *the Seeker* be but *Baruch?* a man *profeſſing* the true *Religion*, yea and a zealous *Aſſertor* of it; The Prophet *Jeremy's* own *Diſciple*, and his exact *Amanuenſis*; his individual *Companion*, his faithful *Friend* and *Fellow-labourer*, who writ and read *the Roll of Prophecies* againſt *Jeruſalem and Judah*, in the Ears of all the People, and all the Great men at Court, and that with the moſt apparent hazard both of his Liberty and his Life. And yet, as good a man as he was, (or *had* been *once* in his Time,) the Things he now did *ſeek after* were not *ſpiritual*, but *carnal*; not belonging to the *future*, but *preſent* life; not *Great* in *themſelves*, but μεγάλα λέξει, and μεγάλα τῇ, Great in the Speakers *Phraſeology*, or the rude Vulgar's *Eſtimation*; or only *Great* by way of *compariſon* with things *much leſs*; or *Great* in reference to the *Seaſon*, wherein it was a

Jer. 36. 10, 15.

Great

Great thing, for any *Servant of God* to have *Food and Rayment*; for a *Jeremy*, or a *Baruch*, not to be *caſt into the* * *Dungeon*; not to be cut with the ſame † *Penknife*, or not to periſh in the ſame *Fire*, together with the dreadful Roll, or Book of Prophecies which They had written. Nor was it a little aggravation of *Baruch's* Guilt, that he became a *Self-ſeeker*; when being a man of a *publick Character*, he ſhould have been of a *publick Mind*; he ſhould have ſacrificed his *Private* to Publick *Intereſſes and Ends*. When he foreſaw that King *Jehoiakim* (the Son of Good King *Joſiah*) was not only to be *kill'd*, but cruelly *caſt* into the *Streets*, expoſed there as a Prey to Birds and Beaſts *without Burial*; when he foreſaw that *Zedekiah* (another Son of Good *Joſiah*) ſhould ſhortly after become the *laſt* King of *Judah*; That the Conquering King of *Babylon* ſhould *butcher his Sons before his Eyes*, and *pluck his Eyes out of his Head*, and laſtly *binding him in Chains*, ſhould carry him *captive* out of *Jeruſalem*, as an Hiſſing to his Enemies, and an Aſtoniſhment to his Friends; *Then* for *Baruch* to be ſeeking, and to be

* Jer. 38.6,7,26.

† Jer. 36.23.

verſe 30.

Jer. 39.

ſeeking *Great Things*, and to be ſeeking them for *Himſelf* too; not for his Country-men, or Country, not for the Worſhip and Houſe of God, but for his *deſpicable diminutive inconſiderable Self*, (a little *Drop* of the *Bucket*) a ſingle *Atom* of the great *Heap* of Duſt and Aſhes in *Judæa*, (for Men we know are no better,) This was the *Acme* and the *Top* of the Prophet *Jeremy's Exprobration.* The Heathen *Cato* in *Lucan* was much more generous, in his

Sidera quis Mundúmq, velit ſpectare cadentem,
Expers Ipſe Metûs?——

The Turkiſh *Caab* of *Arabia*, who rather choſe to *dye of Thirſt*, than to *drink* of That Water which his *Compatriots all wanted*, was of much a more brave, and a more noble Diſpoſition. Such were the gallant Συναποθνήσκοντες, in *Alexander ab Alexandro*, who would *never* once *indure* to fare any better than their *King*. Had the King loſt a *Limb* by any accident whatſoever? They would reſolvedly loſe the *ſame*. Did the King happen to want an *Eye*? They would pluck out

out one of their *own.* And when the King came to *dye*, They ſcorn'd to *live*; but at the time of his Funeral, *threw themſelves into the Fire. Baruch* in reaſon ſhould have argued, like brave *Uriah*, and *Eleazar*, who did *abhor* being *at reſt*, when better men than themſelves were expos'd to Hardſhips; They *hated Self-præſervation* in a kind of *univerſal* and *general* Deluge of Afflictions. *Shall ſuch a man as I* Baruch, *and in ſuch a Seaſon as This, be ſeeking any thing for my ſelf? Shall I be guilty of being ſafe, when 'tis diſloyalty to proſper? Shall I be ſeeking Great Things, when to be Great, is a Diſhonour? a ſhameful thing, to live at Eaſe? and little leſs than a Sin, to live?* Thus he ought to have reaſon'd, thô thus he did not. And ſee how *God* (by way of *Sarcaſm*) does as good as bid *Baruch* put *Himſelf* into *one* Scale, and all the publick Concerns of King and Kingdom into the *other*, as it were asking if he looks to *outweigh* them All; if his *Life* is *more precious*, than *Church and State*; if he expects as great a Priviledge as was granted only by Miracle to *Gideon's Fleece*; to be bleſſed and enrich't with the Dew of Heaven,

ven, when all round about lyes dry, and barren. If *he alone* will be exempt from a compleat παναλεθρία, from a *National*, a *Publick*, a *Common* Deſtruction and Deſolation. *Behold* (ſays God to *Baruch*) *I will bring evil upon all Fleſh, even upon this whole Land. And ſeekeſt Thou Great Things for thy ſelf? Seek them not.*

§ 4. Thus we ſee how the *Reproof* or the *Exprobration* (being whetted into a Sharpneſs by four Reſpects) does give a *Vehemence* and Force to the *Prohibition*. I ſhall not add any thing more to what I have ſaid touching the *Firſt*; but apply my ſelf wholly to the Conſideration of the *Second*; which of it ſelf will be ſufficient to take up more Time than is now allow'd. And in the Proſecuting of This, 'tis not my purpoſe to reflect upon any mens Perſons of either Sort. Not on *Them* who *ſeek* Greatneſs they cannot *find*; much leſs on *Them*, who have been *raiſed up* to Greatneſs they never *ſought*; leaſt of all upon *Them*, who do *inherit* that Greatneſs they cannot help; (ſuch as They never could have *prevented*, nor can eaſily *eſcape*.) All I intend is a *Diſſuaſive* from

from That which I take to be the Ground of all our *Seditions*, and *Separations*, and Fermentations of Blood in the Body Politick; from that *Malignity* and *Envy*, wherewith the Men of *low degree* are wont to proſecute thoſe *above* them: from the *Self-ſeeking*, and the *Self-love*, attended commonly with the *love* of *Revenge* on *others*, which makes a world of men careleſs of Publick Safety: Careleſs of periſhing Themſelves, (like *Nero* with his γαῖα μιχθήτω πυρὶ) if all the Objects of their Envy may periſh with them: from that *Avarice* and *Ambition*, and Malecontentedneſs in their Stations, wherein Divine Providence is pleas'd to fix them. From every one of Theſe Plagues my preſent Dehortative or Diſſuaſive (ſuggeſted to me by the Text) is now intended; thô moſt eſpecially from *the laſt*, as from the *Root* of thoſe *Factions*, and Schiſms, and Hereſies, which do at any time indanger the *Common Peace*; yes and occaſion the greateſt Miſeries which can poſſibly ever fall upon Church or State. In order to the framing of This Diſſuaſive, and for the making it effectual to ſuch as need

need it, I muſt conſider thoſe things which the World calls *Great* (and are in one word expreſſed by *Worldly Greatneſs*) in their genuine, or native, and proper Colours; ſtrip't of that *Vizard* and *Diſguiſe*, which the Phantaſies of People (by a too vulgar Errour) have put upon them. For hence will ariſe as many *Reaſons*, why in every State or Station, it is every mans *Advantage*, as well as *Duty*, to ſtudy and *con* St. *Paul's* Leſſon, *How to want and to abound.* How to want without *Envy*, and how to abound without *Arrogance*; how to want without *Stealth*, and how to abound without *Oppreſſion*; how to want with *Submiſſion*, and how to abound with *Self-denial*; how to want with real *Comfort*, and how to abound with *Moderation*; how to want with *Thanksgiving*, as it is an *Act of Sacrifice*; and how to abound with *Liberality*, as it is a *Work of Mercy.* In a word, how 'tis his Intereſt, to reſt contented with his Condition of either ſort; and not to diſquiet himſelf in vain, by ſolicitouſly *ſeeking Greater Things for himſelf* than his God allows him. A point of Doctrin ſo momentous, of ſuch Neceſſity to be

Phil. 4. 11, 12.

be taught, and as well of ſuch Publick, as Private Conſequence to be learn't; that 'tis not eaſy to be imagin'd, how ſuch a monſtrous Sin as *Schiſm*, *Contempt of Government and Order*, and the *Voluptuouſneſs of heading or leading Parties*, ſhould continue one day in the Chriſtian World, if every man were convinced of This Great Truth, (a Truth as legible, and as bright, as if 'twere written with a Sun-beam,) that God *allows not* of his Ambition, but *diſapproves* of his Avarice, ſtrictly *prohibits* and forbids the Carnality of his *ſeeking Great Things for himſelf*; has made *Obedience to Authority* to be of the *Eſſence* of Chriſtianity; one of the Two ſpecial *Vitals* of all Religion; The *Blood* and *Life* of the Second *Table*, clearly running in a Great *Vein* throughout the *Body* of the *Goſpel*. Nor only ſo, But that (in reference to the *preſent*, as well as to the *future*, and *better* life,) it is every man's Intereſt, and ſpecial *Advantage*, not to be Great; that *He* is the happieſt Man on Earth, whom *Horace* has ſeated in the *middle*, betwixt his *Mænius*, and *Nomentanus*: that 'tis eaſier to be ſatisfied with what is but *competent* and

enough, than with any thing beyond it, whether inherited, or acquir'd: and that 'tis better to have *a little* with God's *Allowance* and *Approbation*, than the *Greateſt Things* on Earth by his *bare Permiſſion*.

The World is now at ſuch a paſs, (and 'tis a Duty not to forget it on This Occaſion,) that we do ſometimes ſtand in need to make *Apologies* for God; to *aſſert* and *juſtifie* his Methods; to alledge ſufficient *Reaſons* for ſome of his Precepts and Prohibitions; eſpecially for ſuch as now we have under Conſideration. Nor can we expect to be *believ'd* in ſuch a *Paradox* as *This*, [That *'tis a man's Intereſt not to be Great in this loathſom World*,] any farther than our *Reaſons* ſhall *force Aſſent*. I ſhall but urge four or five, whereof the one will riſe in order above the other: That if the *former* cannot affect us, the *later* may.

§ 5. The firſt of the Reaſons I pretend to, for the Diſſuaſive I am upon, from any man's *ſeeking Great Things for Himſelf*, and for God's Prohibition, *Seek them not*, may be derived from the Fickleneſs of all Great Things on This ſide Heaven. Their having no-

nothing in them of Permanence, nothing of Certainty, or Firmneſs, which a man of any Prudence knows how to truſt. From whence it follows *ex abundanti*, that they have nothing in them of *lovely*, for which they ſhould be *coveted* or *courted* by us. And This is a Reaſon ſuggeſted to me from the very next words before my Text. *Behold* (ſays *God* to *Baruch* by the Mouth of *Jeremiah*) *That which I have built will I break down, and that which I have planted I will pluck up, even This whole Land.* He does not Thus argue, There is a *Flaw* in the Building, which I will *Therefore* break down; or a *Barrenneſs* in the Plant, which I will *Therefore* pluck up. But I will do it *pro Imperio*, becauſe I will. For *I have built*, and *I have planted.* The whole Land is mine, and I will order it as I pleaſe. He needs not argue from its *Inhabitants* whereby to juſtifie its *Deſtruction*, becauſe He is not only the *Owner*, but the *Author* of it. His having once *built*, is reaſon enough for his *breaking down.* And his having once *planted*, is reaſon enough for his *plucking up.* Nor may the * *Clay* ſay to the Potter, * Iſa. 45.9.

Why haſt Thou made, or unmade me? why haſt Thou uſed me Thus, or Thus? 'Tis true in God's diſtribution of *endleſs Puniſhments and Rewards* to the Sons of Men, He declares Himſelf to act as a *Righteous Judge*, a Judge with whom there is *not Reſpect of Perſons*, a Judge who *renders unto every man according to his Deeds*, and according to the *Law* He is bound to *live* by. But the Caſe is quite Another, (and ſtands upon quite another Ground,) in his dealing out the Things of This *dying life*, the Things which *periſh in the uſing*, the Things whoſe *Faſhion paſſeth away*, ſuch as All the things are which the World calls *Great*. In things of *Temporary* Concernment, (ſuch as thoſe I now ſpeak of,) it pleaſeth God to act and argue as *an Abſolute Soveraign*; to make his peremptory *Will* his ſufficient *Reaſon*; to prove the *Rectitude* of his Actions from his right of *Dominion*, and his *Omnipotence*. Not only *Mary* in her *Magnificat* obſerves and celebrates God's Pleaſure, in his *putting down the Mighty*, and in his *raiſing up the Meek*, But even *Heſiod* does the ſame as an Heathen Poet.

Pũa

Ῥᾶα μὲν γὰρ βεμάει, ῥέα δὲ βεμόντα χαλίπτει,
Ῥᾶα δ' ἀρίζηλον μινύθει, καὶ ἄδηλον ἄέξει,
Ῥᾶα δὲ τ' ἰχθυόεν σκολιὸν, καὶ ἀγλαὸν κέρφει
Ζεὺς ὑψιβρεμέτης.———

We may Engliſh it out of our Bibles from *Daniel*'s words to *Nebuchadnezzar*; *'Tis the moſt High alone that ruleth in the Kingdom of Men: 'Tis he that giveth it at his pleaſure to whomſoever he will; and that ſetteth up over It* (either the Beſt, or) *the Baſeſt of Men.* There can be nothing more pleaſant to a man of *low Station*, or more profitable and uſeful to men of *Grandeur*, than to *contemplate* as well as *read* the wiſe *œconomy* of God in the words of *David*; and the *Truth* of thoſe words in their own *Experience:* To wit, that *Promotion cometh neither from the Eaſt, nor from the Weſt*, not from the North, *nor from the South*; *But God is the Judge, who putteth down one, and ſetteth up Another*; or *permits* the Κοσμοκράτωρ, *The Prince of This World, The Devil* to do it. For ſo we needs muſt *diſtinguiſh*, if we intend to ſpeak Senſe touch-

Dan. 2. 21. & Chap. 4. v. 17.

Pſal. 75. 6, 7.

touching the Providence of God in the preſent Caſe. The *taking away* what he has *given*, the *breaking in pieces* what he has *built*, the *rooting up* what he has *planted*, is That which happens many times by his *bleſſed Order*; but many times too by his *bare Permiſſion*. To mention *Joſeph*, and *Job*, the good King *Joſiah*, the glorious Emperour *Mauritius*, and the more glorious Martyr *Charles the Firſt of theſe Realms*, and to parallel in our minds the Events of thoſe *Beſt* with the *Worſt* of men, is the ſhorteſt way imaginable (the ſhorteſt at leaſt I can imagin,) to give a ſatisfactory Reaſon for *That Diſtinction*; and to diſcourage men from *ſeeking Great Things for Themſelves*. For thus I argue: If it happens ſo ill to *Them* who are *born* to Greatneſs, and are *Above* it, who have a *Right* to great Things by God's *Appointment*, and yet are *deprived* of them All by God's *Permiſſion*; (yet one ſtep farther,) If it happens ſo ill to *Them* who are as *Good* as they are Great, and whoſe *Greatneſs* coupl'd with Grace is the *leaſt* thing in *them*, far *ſurpaſſed* by their *Humility*, and generous *Meekneſs*, by their *Compaſſion* towards *others*,

others, and by their *Empire* over *Themſelves*; what then ſhall we ſay of thoſe *wretched Great ones*, who owe their *Greatneſs* to the *Great Dragon?* who owe it (next *under* Satan) to their own Avarice, and Ambition, their Oppreſſion, and Extortion, their Fraud, and Rapine? who *poſſeſs* their Great Things by God's meer *Sufferance*, and at laſt are *ſtript* of them by his *Appointment?* Such *Uſurpers* of Greatneſs, as do at their beſt but *injoy God's Anger*, who only *ſacrifice to their Net*, (as the Prophet ſpeaks,) and wholly *rely* upon *Themſelves*, upon their Induſtry, or their Wit, their Strength, or Proweſs, or their any thing beſides which they are wont to call *Theirs*, God does oftentimes *cruſh* by the chief means of their *ſupport*; whilſt he makes their very *Anchor* become their *Rock*, and turns their *Harbour* into a *Quickſand*; ſometimes ſplits them upon their *Policy*, and ſometimes upon their *Power*. And This the Royal *Pſalmiſt* does ſeem to mean, when he ſpeaks of Gods *laughing ſuch men to ſcorn*, and of his *having them in deriſion*, (Pſal. 2.4.) Much what *Solomon* ſaith of *Wiſdom*, That *ſhe will laugh at their Calamity, and will mock*

when

when their fear cometh, (Prov. 1. 26.) Thus my Firſt Reaſon ariſeth from the *Fickleneſs* of the Things which the World calls *Great*, whether as righteouſly attain'd by God's *Appointment*, or as injuriouſly invaded by God's meer *Sufferance*.

§ 6. A Second Reaſon for my Diſſuaſive from any man's *ſeeking Great Things for Himſelf*, and for God's *Prohibition*, *Seek them not*, is to be taken from the *yet ſadder* and more important Conſideration, That the Worlds *Great Things* are not *fickle* only, but *treacherous*; not only *tranſitory*, but *falſe*, and *fallacious things*. Such arrant *Snares* to their Poſſeſſors, as are not more *courted* by men of *Folly* and *Unadviſedneſs*, than they are *fear'd* and *ſuſpected* by men of *mature Deliberation*. For the more like a *Meteor* a Man is rais'd out of the *Earth*, the apter he is to return in *Tears*. The *higher* any one is exalted, his *Head* becomes ſo much the *giddier*, and the ſooner his *Feet* will fail him, and the *lower* his *Fall* will be. 'Twas *Apuleius* his Conceipt, that an over-large Fortune is like an over-long *Coat*, ever tripping up the Heels of him that *wears* it. Briefly,

Briefly, The *greater* any Man is, the more he is *expos'd* as *the Butt of Envy*; he is by ſo much the fairer *Mark*, to be ſingled out and *ſhot at*, with *Darts* of *Miſchievouſneſs*, and *Malice*, as well as Envy. A Truth ſo *experimented* and *known* throughout the Annals of all the World, that the Great *Emperours* of the *Eaſt* were almoſt *All murder'd*; nor were there many of the *Weſt*, who were not *cut off* by *Fraud*, or *Fury*. A *Flayl*, againſt which it is ſo almoſt impoſſible to get a *Fence*, that thô *Henry the Great* of *France* had as fair warning from the *young Merchant*, as ever any Prince had to ſecure himſelf, yet it was not long after, when *Ravilliac* did convince him by plain Experience, that the *baſeſt* Creature living who can deſpiſe his *own* life, can make himſelf Maſter of *other mens*. In This and other Conſiderations, How many *born* to Great Things have not been able to *indure* them? How many have *rejected* the *offers* of them? How many have been *courted*, and even *compell'd* to an *Acceptance*? How many have *caſt away* their *Crowns*, for ſitting too heavy upon their Heads, and for the overplus of *Cares* they were *lined with*?

'Twere eaſy to prove by *an Induction*, (were This a Time, or Place for it,) that *Worldly Greatneſs* has ſomething in it extreamly *dreadful* to a wiſe and conſidering man. That there are great *Diſeaſes* in it, and the *greateſt* of all in the *greateſt Governments*, (even there where the *Governours* are the moſt *Abſolute* and Succeſsful,) is clearly ſeen by the Complaints of the *greateſt* men living when moſt *at eaſe*. It is not only *Arrian's*, but alſo *Seneca's* Obſervation, and beſt expreſſed in his own words. *Potentiſſimis & in altum ſublatis hominibus excidere voces videbis, quibus otium optant, laudant, omnibus bonis ſuis præferunt. Cupiunt interim ex illo faſtigio ſuo, ſi tutò liceat, deſcendere. Nam ut nihil laceſſat aut quatiat, in ſe ipſa fortuna ruet.* It was a thing *Auguſtus Cæſar* did often *wiſh*, but could never *reach*, that he might one day be ſo happy, as to be *freed* from his Cares and his Crown of Thorns; that he might *put off* his Greatneſs, and live at laſt *unto himſelf*, which in the Top of all his Glories he had never yet done. Certainly His, if ever any, was a *proſperous* Reign; and yet his very *Conqueſts* were *bitter* to him.

Arrian. Epict. l. 3 c. 22. p. 342. Sen. de Brevit. vitæ c. 4. & 5.

him. For when from *all* parts *abroad* he had perfect *Peace*, he had *none* at *home*. In his own *City*, in his own *Court*, and if not in his own *Bosom*, yet at least in his own *Bedchamber*, there were Plots, and Conspiracies, and Designs upon his Life, carried on by some of the basest, and the most profligate of his Subjects. Not the Swords only of *Cæpio*, *Murena*, of *Lepidus*, and *Egnatius*, and *Plautius Rufus* were whet against him; But even *Telephus*, and *Audasius*, and a vile *Skullion* out of his Kitchin, with *Knives* and *Daggers* conspir'd his Ruin. And he would many times have left his *Imperial Dignity*, had not his Enemies been such, and of such a frame, as that he could not *descend*, but by *falling headlong*. Yet he descended in his *Desires*, (says *Lucius* * *Seneca*,) and was a private Person *in wish*, employing still his chief *Labours* and *Thoughts* about it; thô still his Circumstances were such, as to *confine* him to the *Majesty*, and by consequence to the *Thraldom*, in which he dyed. But This is certain, That as if *Greatness* had *oppress'd* him, and *cast him down*, He would never once

Sueton. l. 2. c. 19.

* *Ubi supra* p. 563. *Hoc votum erat ejus, qui voti compotes fierre poterat.*

Sueton. in vit. Octav. c. 52, 53. p. 87, 88.

admit of the *leaſt Increaſe.* So far was he from ſuffering *Temples*, that he would not have *Statues* erected to him. To call him *Maſter*, was as the *breaking* of his *Head.* And how did he deprecate A *Dictatorſhip*, the higheſt Honour upon Earth, (when his People *by force* would have caſt it on him,) as one would deprecate a ſhameful and painful Death, with a *naked Breaſt*, *and a bended Knee?* If ever any crown'd Head exceeded *Auguſtus* in Proſperity, *Polycrates* of *Samos* was ſure the man. Who yet was ſo far from being the *happier* for his *felicities*, that his *felicities* did *afflict* him, more than *any thing* elſe could. It did not trouble him a little, That he had nothing to vex him; and that the Goods he would *part with*, he could not *loſe.* Nor was it ſtrange, or without reaſon, that his Felicities were ſo irkſom and grievous to him; For his Friend *Amaſis* King of *Ægypt* had told him the danger of his Succeſſes, and that he took them for the *Prognoſticks* of he-knew-not-what-*Miſeries* in time to come. He told *Polycrates* in Effect, the ſame that *Solon* told *Cræſus*, (and what is now a *By-word* in our Ethick Syſtemes,)

Horodot. in Thalia. c. 39, 40, &c. p. 177.

Syſtemes,) *Ante obitum nemo, ſupremáque funera felix*, None can be *certain* of his Happineſs, before his Death. He ſaid, he never knew any ſo over-fortunate in his life, who did not come to ſome *diſmal End.* And as he *choſe* for himſelf an wholſom *Mixture* of *Adverſity* with *good Succeſs*, ſo he durſt not *continue Friendſhip* with one condemn'd to have his Portion of Good things *Here*; with one who was doom'd to a *præproperous, untimely* Bliſs. * He having a *dread*, and an *abhorrence* of too much Happineſs *upon Earth*, as that which he thought provok'd the *Anger*, and the *Jealouſy* of Heaven, if not the *Envy.* Now 'tis obſervable in *Herodotus* (who gives us the Hiſtory of it at large,) That what was prophefy'd by *Amaſis*, was by *Orætes* made good. For all the *Felicities* of *Polycrates* did juſtly end in his † *Crucifixion.* So true is That of the Philoſopher (however moſt perſons may think it ſtrange,) *Res inquieta felicitas eſt, ipſa ſe exagitat, movet Cerebrum non uno genere, alios in Cultum irritat, alios in potentiam, alios inflat, alios mollit.* If Engliſh can expreſs it, perhaps it may be thus rendred. Worldly

* Ἐμοὶ δὲ αἱ σὺν μεγάλαι δυτυχίαι οὐκ ἀρέσκουσι, τὸ θεῖον ὑποπτεύοντι ὡς ἔστι φθονερόν. Ib. p. 178.

† Cap. 125. p. 210.

Worldly Greatneſs is a *reſtleſs*, *unquiet* thing; a Plague and Affliction unto *it ſelf*, and to all that *own* it; It exagitates the *Heads* and *Hearts* of men *ſeveral ways*; ſome it intoxicates with *Cruelty*, and ſome with *Pride*; ſome it ſtirs up to *Luxury*, and ſome to *Luſt*; ſome it *ſwells up*, and ſome it *ſoftens*. As the *Sun* at the ſame time does harden Clay, and melt Wax, ſome it makes ſo *obdurate* as to turn them into a *Rock*, and ſome it *diſſolves* into arrant *looſneſs*.

§ 7. Which by the way ſuggeſts to us a *Third Reaſon* for the *Diſſuaſive* from any man's *ſeeking Great Things for himſelf*, and for God's Prohibition, *Seek them not*. They being treacherous, and deceiptful, not only to the *outward*, but *inward* man; not only in a *Secular*, but *moral* Senſe; not only to the *Bodies*, but *Souls* of men. They are *corruptive* even of *Principles*; as making their owners to imagin, that Honour *Intitles* them to *Ambition*; that Pride *belongs* to men of Power; that Greatneſs gives them a *Right* to Arrogance. From which Corruption of Judgment it comes to paſs, that many others, as well as *Baldwin*, (That moſt famouſly-

mouſly-devout *Ciſtercian Monk*,) have been obſerv'd by Hiſtorians to loſe their *Sanctity* with their *Obſcureneſs*, and after the meaſure of growing *Greater*, to grow in all kinds *the worſe*. In ſo much that Pope *Urban* directed his Letters very fitly to *Baldwin* Thus: *Monacho ferventiſſimo, Abbati calido, Epiſcopo tepido, Archiepiſcopo remiſſo, Salutem plurimam impertimus.* It is ſo common for men to change from *good* to *bad*, or from *bad* to *worſe*, with the change of their Conditions from *bad* to *good*, or from *good* to *better*, and when they are lifted up in *Honour*, to be elevated in *Mind* too, that *Titus Veſpaſian* is the *one Emperour* (at leaſt within my preſent memory) who was moulded by his Empire from *bad to better*; from having been both a *proud* and a *cruel Subject*, to his being both a *mild* and an *humble Soveraign*. Of *moſt other* Emperours it may be ſaid, (as 'twas by *Tacitus* but of *one*,) *Imperio digni, niſi imperaſſent*. They might have been *worthy* of their Empires, if they never had been Emperours. Temporal Happineſs having This of *malignant* in it, (in the Judgment of *Agur* the Son of *Jakeh*,)

Jakeh, that it makes men *forgetful of Him that made them*, (Deut. 32. 15, 18.) It breeds *ingratitude*, *diſaffection*, and at laſt a *disbelief* of their Soveraign *Good*, (*Prov.* 30. 8, 9.) 'Twas the Opinion of St. *Chryſoſtom*, (upon St. *Paul* to the *Epheſians*,) that as nothing can ſo highly provoke the Wrath of the Almighty, as the *Sin of breeding Factions* in Church and State, So there is nothing that can ſo eaſily *beget* ſuch Factions in either of them, as the *Seeking* of *Preferments and Greatneſs* in it. For where the moſt of men are *ſeeking Great Things for Themſelves*, there are Few to take care of the *Common Good*, either in relation to *Church*, or *State*. And the way to *Advancement*, through ſuch an exceſs of Self-ſeeking, becomes too *Narrow*, which 'tis the Intereſt of the Publick to make as *Broad* as it is poſſible; that ſo the Candidates going towards it may not *tread* on one another, for want of Room to *go by*; or at leaſt for want of Room to go by *quietly*, and *without joſtling*. Lord, what *Armies* have been *defeated*, if not *deſtroy'd* too, by the chief Officers great *Envy* and *malignant Æmulations* of one another? We need not

οὐδὲν ὕπως Ἐκκλησίαν διωκῆσαι διαιρῶν, ὡς φιλαρχίαν. οὐδὲν ὕπω παρέχωσιν τὸν Θεὸν, ὡς Ἐκκλησίαν διαιρεσθῆναι. Chryſ. in c. 4. ad Epheſ. Hom. 11. p. 960.

not go far *abroad* for Examples of it, if we are not utter Strangers to things which have happen'd here *at Home*. And *Chriſtians* (one would think) ſhould All take warning by *Chriſt's Diſciples*, who were impertinently diſputing *which of Them ſhould be the greateſt*, when nothing but *Pains*, and *Perſecutions* and *Death it ſelf* did await them All. There was a Time when *great Numbers* did take fair warning by That Example. But not to ſpend time in the Enumeration of Particulars, (for the enumerating of which my time would fail me,) it ſhall ſuffice me to ſay *in general*, and by the Authority of St. *Auſtin*, that moſt of the better ſort of men who had the Happineſs to live in thoſe better Times, did ſuffer *violence* and *force* in their vaſt Promotions. For being exceedingly *afraid* of the great Dignities they were offer'd, and much more ready to quit their Country, than to run the great *riſque* of *Advancement* in it, they were fain to be *preſs'd* and *kept in Priſon*, 'till they could bring their Wills down to *admit* of Greatneſs. Thus the *moſt Modern* of our Great Doctors, of the *moſt Primitive* Simplicity,

Aug. Ep. 204.

S. Ambroſ. Ep. 82.

Sozom. Hiſt. Eccl. l. 6. c. 30.

Socrat. Hiſt. Eccl. l. 4. c. 18.

Greg. Presb. in vitâ Nazianzeni.

a man as *wiſe*, as he was *learned*, and as *good* as *good Nature* by *Grace* could make him, was truly *afraid* to live ſo long, as to *ſee* the happy Day he had daily *pray'd for*; partly for his *own* ſake, leſt the *bettering* of the *Times* ſhould poſſibly make him grow *worſe* than he was before; and leſt Advancement ſhould *corrupt* him, whom the *contrary* Condition had kept *Intire*; partly for the ſake of the *Publick* alſo, leſt a *Deluge* of *Proſperity*, overflowing all the Borders of Church and State, might beget as great a *Deluge* of *Epidemical Provocations*; to wit of downright *Irreligion*, and *Immoralities of Life*. Thence came his *Cenſure* of the *bold Hermites* in the Time of the Emperour *Theodoſius the younger*, who left their Privacies and Retirements, to ſtudy Perfection in the King's Palace, becauſe (forſooth) there were *ſtronger* and *more* Temptations to be ſubdued. For what was This but to *preſume* (as St. *Peter* once did) on their *Ghoſtly ſtrength*? and ſo *to tempt* God himſelf to withdraw his Grace from them, (as he did for a time from St. *Peter* alſo,) to make them know their own Weakneſs without his Succours?

The

The greatest Luminaries on Earth being fitly by him compar'd to *those famous Lamps*, of which 'tis said by *Licetus*, that they continued *under Ground* no less than *Sixteen Hundred years*, but *went out*, and were *extinguish't*, as soon as *brought into the Air*. And truly considering what Examples we have in History of men, who by the *Tenure* of their *Privacy* did *hold their Innocence*, but becoming *Publick Persons* were straight *undone* by their Advancements, and had their former *light* of Conscience *extinguish't* in them; we have as little reason as *Baruch*, to be anxiously *seeking Great Things for our selves*, but as great reason as Dr. *Hammond*, to be religiously afraid of being taken out of our *Privacies*, and drawn too far into Publick *Air*, lest (like the *Lamps* before mentioned) our present *Light* should be darkned with too much *Lustre*.

§ 8. There is yet a fourth Reason for the Dissuasive I am upon, from any man's *seeking Great Things for himself*, and for God's Prohibition, *Seek them not*, which is to be taken from a less obvious, and more surprising Consideration; to wit that the *greater*

any man is, the greater is his *obligation* to the diſcharge of *one* duty, which, thô it is not quite *impoſſible*, is yet extreamly *difficult*, and moſt *uneaſy* to be perform'd. For ſtill the more a man abounds in the Worlds *Great Things*, (ſuch as Riches, and Honour, and Reputation,) the more he is bound upon all Accompts, to lay *Himſelf* and *Them* too at the *Feet of Chriſt*. Still the more *Talents* he has receiv'd, the more he has to *reckon* for, at the General *Audit*; and 'tis ſtill the *harder* for him, to make up a *ſatisfactory* Accompt; and ſtill the Senſe of This *Burden* both of Difficulty and Danger, ſhould *caſt him down* under That Greatneſs, which is the apteſt to *puff him up*. And why ſhould any man be *ſeeking Thoſe things for Himſelf*, which do but aggrandize his Duty, and leſſen his Faculty to diſcharge it? 'Tis (I ſuppoſe) from a Conjunction of Theſe two things, that *The Friendſhip of the World is ſaid to be Enmity with God*. That 'tis *hard* (if not impoſſible) *for a Rich man to enter into the Kingdom of Heaven*. That 'tis a thing extreamly difficult, for a man to have his *portion of Good Things* Twice; *Here*, with

with *Dives*; and with *Lazarus*, *hereafter*. Nor can I imagin a better reaſon, why *The Rich* (rather than *others*) ſhould be forewarned by St. *James*, *to weep and howl, for the miſeries that ſhall come upon them*, than that the ſame Talents of Greatneſs which are but *lent* and *intruſted* by God to men, to make them more and more *affectionate* and *thankful* to him, are wont to make them moſt *forgetful* and *careleſs* of him. That which obliges them to Humility, is made to extimulate their Pride. Why then ſhould we be ſeeking *Greater Things for our ſelves* than will do us Good? Great enough to make it *neceſſary* to *do* a very important Duty, which at the very ſame Time (ſpeaking in a Moral ſenſe) they make *impoſſible* to be *done*? There can be no ſadder Caſe for any poor Creature to be in, than when he is loaded with Obligations which ſerve but to aggravate his Guilt. Yet This is commonly the upſhot of as many *Great Things* as are got by *Seeking*.

James 5. 1.

Lord, what Comfort ſhould This adminiſter to men of mean and low Stations, to men of ſlender and ſmall Eſtates? How ſhould

ſhould they learn from Theſe *Reaſons* for this *Reproof* and *Prohibition* of *God* to *Baruch*, not to *Envy* any man's Greatneſs, and not to *covet* it for Themſelves? Not to *wiſh* it were their own, much leſs to *ſeek* it, much leſs yet to *ſeize* upon it? Is there any man here preſent at what has hitherto been deliver'd, as Poor as *Job* upon the *Dunghil*, or as miſerable as *Lazarus* at *Dives* his Door, as ambitious of the Crumbs which happen to fall under his Table, (and perhaps as full of Sores too?) *Let him lift up the Hands that hang down, and the feeble Knees.* Let him cheer himſelf up with this moſt rational, moſt uſeful, and moſt obvious Conſideration, That the leſs it pleaſeth God to let him have his Proportion of *Good Things here*, the likelier he is to have his *Good Things hereafter*. The leſs a man is overflowing with *Wealth* and *Honour*, or with any thing elſe which the World calls *Great*, by ſo much the leſs he is expos'd as the *Butt of Envy*; by ſo much the leſs he has to *loſe*; the leſs he has to *leave behind* him, the leſs he is in danger to ſtand amaz'd and confounded, and to tremble for fear *in the Day of Wrath.*

Luke 16. 20, 21, 25.

Wrath. The fewer Talents he has received of Worldly Greatneſs, the fewer he has to anſwer for, *in the Day when God ſhall judge the Secrets of men by Jeſus Chriſt.* Beſides that for the preſent, by ſo much the fewer are his Temptations to Pride and Arrogance, to Cruelty and Oppreſſion, to Luſt and Luxury. Or (to expreſs it with St. *Paul*,) by ſo much the fewer are his Temptations unto *Rioting, and Drunkenneſs, to Chambering, and Wantonneſs, to Strife, and Envy.* To ſum up all in a word, the more a Chriſtian is obnoxious to the Ridiculouſneſs of Poverty, and the Contempt of Great men, the more conformable he is to the Life of *Chriſt*, in whom the Lines of human Miſery did All concenter. We ſee how many and great *Comforts* a man may raiſe out of his *Miſery*, if he can make a truly Chriſtian and Philoſophical *uſe* of it. And if Theſe Conſiderations cannot induce a Poor man even to *pity* and *compaſſionate* any *Great* man's Condition, yet at leaſt they ſhould be ſufficient to make him *contented* with his *own*. Which is all I aim at in my preſent Reaſoning.

But

But before I am aware, (for want of *due heed* to my General *Method*, thô not for want of *good will* to the moſt Deſtitute and Diſſatisfied of Thoſe that hear me,) I anticipate one of The *Uſes* I am to make of that *Doctrin* this Text affords, althô I have not quite done with the *Reaſons* of it. And yet I cannot well proceed, without occurring to an objection; firſt by owning its Force, (ſo far forth as it has reaſon,) and then by ſhewing its Inſufficience.

'Tis true I cannot but acknowledge, (nor am I willing to ſtretch a Doctrin, how True ſoever, beyond the juſt Line of its due Extenſion, which yet we all are apt to do, through the *hatred* we uſe to have of any *Error* which we *oppoſe*, the ἀμαθεία ἀντολαῖς, as St. *Baſil* calls it; I therefore ſay I muſt acknowledge,) and I do it without Regret, that what an old Author has ſaid of *Phidias*, may be truly enough apply'd to every wiſe and good man in a *Moral* ſenſe. If *Phidias* wanted *Ivory* out of which to make a *Statue*, he could make one of *Braſs*. If *Marble* were wanting, he could make one of *Wood*. If the *beſt* Wood were wanting, he could make one

Seneca Epiſt. 85. ſub finem.

one of the *worſt*. And ſtill how courſe ſoever his *Materials* happen'd to be, the *Statue* ſhould be as good, as the *Stuff* would *bear*. Juſt ſo a wiſe and good man will make the beſt uſe he can of any Condition he can be in. All his wants will be with *Comfort*; All his *Advancements* with *Humility*; All his *Injoyments* with *Moderation*. He will equally ſtand affected to *Death*, and *Honour*; *neither* of which is to be *courted*, thô they are *Both* to be *indured* (when laid upon him unſought) *without impatience*. But yet, as *Phidias* could work the *better*, the *fitter* Materials were allow'd him, and *ſome* were fitter for his purpoſe than *others* were; ſo a wiſe and good man is able to make a *better uſe*, of *one* Condition, than of *another*; and therefore ought to chooſe *That*, which he can manage with the *moſt eaſe*, to the *beſt Advantage*. Now what Condition *That* is, hath been ſufficiently *imply'd* in the four Reaſons going *before*, [of God's ſevere Prohibition, *Seek them not*;] and may yet more *expreſly* be made out to us in That which *follows*. For

§ 9. If *all Secular Greatneſs* is leſs conducible

cible to a man's Happineſs, or his Contentment here on *Earth*, and carries with it more *Impediments* in the Narrow way to *Heaven*, (which our Lord and his Apoſtles affirm expreſly,) than That *other* State of life which is *low*, and *little*; It cannot but follow on the contrary, (for *Contrariorum contraria eſt ratio*,) that the inferiour State of life is much the *Beſt*, and the moſt *Retired* the moſt *deſirable* Condition. Indeed 'tis pity that *Superfluities* ſhould *enlarge* a man's *Appetite*, yet ſo they do. Pity 'tis that a man's *Avarice* ſhould ever be *widened* by his *Poſſeſſions*, yet ſo it is. And therefore the *Scythians* did very fitly thus expoſtulate with the Great Emperour, who conquer'd all he ever fought with, except Himſelf; *Quid tibi divitiis opus eſt, quæ Te coguut eſurire?* What haſt Thou to do with *Meat*, which does but ſerve to increaſe thy *hunger?* or what *need* haſt Thou of *Riches*, which make thee ſtill the more *needy?* for they obſerv'd the *more* he *had*, the *more* he *wanted* what he *had not*. And the degrees of a man's *Want* do (by very ſound Ethicks) define his *Poverty*. We know 'tis cuſtomary for Parents, to make

and

and leave (if they can) a great Proviſion for their Children, (or for their Nephews, if they have none.) And ſtill the *greater* Eſtate they leave them, the *better* they think they have done their Duty; becauſe they take it for a thing granted, that men are as *Happy*, as they are *Rich*. But when we reflect upon the *Character* and the *Choice* of thoſe men, who either were *ſick* of great *Plenty*, and therefore left it as a *Diſeaſe*; or were *afraid* of its *Infection*, and therefore *refuſed* the *Offers* of it, 'tis plain *Experience*, and *Practice*, and the Beſt mens *Examples*, as well as *Reaſon*, yes and abundance of Scripture too, will make us quite of another mind. For though *Contentment* cannot ariſe from any Proportion of Eſtate, be it great, or little, (becauſe it grows to us from within, and not from any thing *without* us;) yet I conceive a *mean* Eſtate does *moſt* contribute to its *Attainment*; and with the men who have but *Little*, the *Greateſt Contentments* are ſeen to dwell. The reaſon of which is very evident; For 'tis *eaſy* to have a *little*, and to be *below Envy*; whilſt 'tis abſolutely *impoſſible* to be *above* it. And therefore That of

Claudian has apparent Truth in it, *Eſt ubi deſpectus nimius juvat: There is a Time when a man proſpers by being ſlighted.* When a man's Poverty is his Protection: when too much contempt ſecures his liberty and his life. 'Tis ever beſt, becauſe ſafeſt, becauſe leaſt troubleſom, leaſt perillous, leaſt invidious, *Not to be Great.* Again, *Ad manum eſt quod ſatis eſt*; As 'tis *eaſy* to have a *little*, ſo a little is *ſufficient* for *Food and Rayment*: and St. *Paul* infers ſtrongly, that *Food* and *Rayment* are *enough:* (the upſhot of *all* we can *want* or *pray for:*) and 'tis *enough* that breeds *Happineſs*, becauſe *Contentment*, meeting with a *Mind* that is *fitted* for it: And a man's *Mind* is *ſooner* fitted to find *enough* in a *Little*, than to meet with it in great *Abundance.* For, *Sudatur ad Supervacua*, (ſays the Roman Philoſopher,) what is more than juſt *enough*, begins to have ſomewhat of *Exceſs*; and All *exceſs* is *ſuperfluous*, which for that very reaſon will coſt us *ſweat*; if not the Sweat of the Brow, yet the Anxiety of the Brain; not only in the Solicitude how to *get*, or to *improve*, but in that *eaſier* Concernment, How to *manage*, and to *præſerve* it.

it. In each of which Caſes, *Sudatur ad Supervacua.* The *meaner* man even in *This* is ſo much happier than the *greater*, by how much 'tis better *not to have*, than to *loſe* Abundance: which, ſooner or later, the *Great* man *muſt*, and the *Mean* man *cannot*. * Still the Greater any one is, the more he is obnoxious to *Chance*, and *Fortune*, by which 'tis better *not* to be *favour'd*, than *forſaken at laſt*. And therefore the *Baleares* (of whom we read in *Diodorus*) did ſo reflect upon the Miſery which *Geryon's* great Treaſures betray'd him to, (for he had never elſe been viſited and kill'd by *Hercules*,) that they *durſt not* have *Plenty*, for fear of *Thieves*; for fear of *providing* for their *Enemies*, as *Geryon* did. Which comparing with That of *David*, [*He heapeth up Riches, and cannot tell who ſhall gather them*,] and with the Counſel of *Chriſt* himſelf, *Take no thought for the Morrow*, and *lay not up Treaſure upon Earth*, (*Matth. 6.*) I do the leſs think it ſtrange, thô ſtrange enough, that *Maximus Tyrius* and other Antients admir'd the Wiſdom of *Diogenes*, in that he made it his *choice*, to be as *unfurniſhed* as an *Angel*; as free from all

* *Anguſtanda certè ſunt Patrimonia, ut minus ad injurias Fortunæ ſimus expoſiti.* Sen.

Diod. Sic. l. 5.

Max. Tyr. Diſſert. 20. p. 192. *ad finem.*

Arrian. Epict. l. 3. c. 22. p. 346. &c.
Sen. de Tranquil. animi c. 8. *Res cogendæ ſunt in arctum, ut tela Invidiæ in vanum cadant.*

all *Earthly Goods*, as the Spirits of Heaven. For they conſider'd within Themſelves, that to have *Riches*, and *Honours*, as well as *Children*, is to give *Hoſtages to Fortune*. And that 'tis *here*, as in an *Army*; the greater the Bulk, the more it is expos'd to *Wounds* and *Slaughter*.

§ 10. But thô the Saying of *Epicurus* is moſt evidently true, *Honeſta res eſt Paupertas læta*, that he who does not only *bear*, but *injoy* his Poverty, is not only an *happy*, but an *honourable* man, and in this reſpect a *rich* one, that what he *has not*, he does *not want*, whilſt he regulates his Appetite, and makes it adequate to his Condition; yet becauſe 'tis not ſo eaſy, for a man and his Poverty to be agreed, in caſe his Poverty is ſo importunate, as inceſſantly to pinch him with Cold and Hunger; I therefore put a wide difference between *not ſeeking Great Things for our ſelves*, and *not providing what is enough*. 'Tis not *abſolute* Poverty I recommend from This Text, (ſuch as *Diſcalceats* and *Mendicants* pretend to love,) but only Poverty in *compariſon*; That which either borders on, or dwells within ſome few Doors

Doors of It. I ſpeak of Poverty as oppos'd to thoſe *Great Things*, from the *Seeking* of which we are here *dehorted*. For This does ſeem a more *ſafe*, and more *ſecure* way to Happineſs, than Great Abundance; becauſe the *leſs* any one has above Food and Rayment, the *leſs* he roves beyond the limits of what is *competent*, and *enough*, (as I ſaid before;) the *leſs* he has to *care for*, and to give *accompt of* at the general *Audit*; briefly the *leſs* he has to *loſe*, and to *leave behind* him; not infallibly to his *Friends*, but peradventure to his *worſt Enemies*; Not certainly to his *Sons*, but perhaps to his *Sequeſtrators*; nor for certain to his *Daughters*, but poſſibly to the *Artificers*, who ſhall make a *Prey* of them. I ſay 'tis a ſtate of *Mediocrity*, A *Competency* of Fortune, attended ſtill with a decent *Thriftineſs*, and *Frugality*, (as being That without which no Riches can be Great, or if Great, not ſufficient,) which I commend from this Text, as a Soveraign *Medicine* againſt the *Itch*. And that the *worſt* kind of *Itch* to be imagin'd; to wit the *Itch* of a man's *Seeking Great Things for himſelf*; or very much *Greater* than are *allotted*

lotted him by the wiſe Providence of his Creator.

Hor. Carm. 2. 10.

Auream quiſquis Mediocritatem
Diligit tutus, caret obſoleti
Sordibus Tecti, caret invidendâ
Sobrius Aulâ.

Of all the Secular *Great Things* from the *Seeking* of which we are here *dehorted*, the *leaſt* deſirable I am ſure, if not the *moſt tremendous*, are the Great and Rich Offices of Publick *Government* and *Truſt*; becauſe They are the *greateſt Obſtacles* to That which does the moſt import us, to wit *The Government of our ſelves.* A Work ſo incumbent upon *our ſelves*, (next and immediately under God,) as that it cannot be wholly managed by any *other* man's Prudence, how much ſoever it may be greater, and more to be truſted than our *own.* Beſides that the *Government* of a man's *Family*, althô not *Great*, and the *Government* of his *Eſtate*, althô but *Little*, will take up more of his Time (on which his Eternity does depend) than he can very well part with from better Objects. And for

for the *governing* of a man's *Self*, *All* his Time is *too little*; whether we look upon the *hardneſs* or *profit* of it. To keep our Thoughts, and our Affections, our *Appetites*, and our *Wills*, within their due *Bounds and Compaſs*, and well employ'd on thoſe Objects to which of right they do belong, is ſo *difficult* in the *doing*, and yet ſo *pleaſant* when it is *done*, that I know not whether the *Work*, or the *Reward* it brings with It is more important. Hence an Overplus of Advancement is as *diſtaſtful* and as *ſurfeiting* to a moderate Mind, as is an Exceſs of Meat and Drink, either to a *well-ſatisfi'd*, or *tender* Stomach. And therefore as a man of a ſober Appetite will expect to be excus'd by abler Drinkers than himſelf, from taking in more than will do him good, or more than his Body can well abide; ſo we muſt pray to be excus'd, (or be contented if we are not) by men of larger Appetites and ſtronger Ambitions than our own, if we ſhall chooſe to be no greater, in *Wealth*, and *Honour*, than in *Deſires*; to leſſen our Burden (if already lying upon us) in proportion to the ſtrength we have to bear it; to have our *Meat* and our *Drink*,

as well as our *Hunger*, and our *Thirſt*, exactly fitted to our *Digeſtions*.

§ 11. 'Tis true indeed there is a time, when the Worlds Great Things (ſuch as Riches and Honour) come *uninvited*, and even *grow* upon their owners, who neither *ſeek*, nor *care* for them. In which caſe 'tis to be ſaid, *Non in rebus vitium eſt, ſed in animis Poſſidentium.* Riches are innocent in their *Increaſe*, *if we ſet not our hearts upon them*; if we look upon them as things which are *falſe* and *flying*; if we carry our ſelves towards them with ſo much *Careleſneſs* and *Contempt*, as to be really *poor in Spirit*; reaping the *Benefit* and the *Bleſſing* which any *Lazarus* can injoy, without the *Sting*, and the *Diſgrace*, without the *Leproſie*, and the *Ridiculouſneſs*, which an ugly French Proverb, and vitious men have found in it, and none but They. It was a very groſs Error in the ancient *Apoſtolici*, (as they were pleas'd to call Themſelves) to think it utterly *unlawful* for men to have Eſtates *peculiar* to them, and that forſooth for this Reaſon, becauſe the Apoſtles, and their firſt Followers had *all things in common*, except their

Φυλάττεσθαι παρ' αὐτοῖς τὸ μηδὲν κεκτῆσθαι. σεμνύονται δὲ δῆθεν ἀκτημοσύνῃ. Epipha. Hær. 60. 507.

their Wives. 'Twas to put *Vertue* upon the *Rack*, and ſtretch her out (like *Procruſtes*) beyond her juſt and full Stature, to wit, the Extremity of her *Mean*; and therefore 'twas with good reaſon, that *Epiphanius* and others eſteem'd Them *Hereticks*. For as a man of *great Age* may receive the Kingdom of God, *as a little Child*; ſo may one of *great Wealth*, as a very *poor* one. It being the *inward Diſpoſition*, not the want of outward *Affluence*, which makes a man *poor enough* to be regarded (like *The Virgin*) by God Himſelf. Our *Self-denials*, if we are *Rich*, will make us *voluntarily* Poor, and ſtill the *Richer* for being *ſuch*. Nor only the *Richer*, but *Greater* too. For *Magnus Ille eſt qui in divitiis eſt pauper*, ſays *Lucius Seneca*. He is generous, and great, who keeps the *Modeſty* and the *Meekneſs* of a very poor man in the midſt of *Plenty*. The like to which may be ſaid on the other ſide. *He* is indeed a *great* man, who is *as if he* were Rich in the deepeſt Poverty: as Rich in Comforts and Contentments, and Serenities of Mind, as if he were Owner of Both the *Indies*. If our Riches *decreaſe*, and our

Deſires decreaſe too, ſtill our Condition is the ſame, and we muſt needs be as well as ever. For *Beatus eſt Ille qui vivit ut vult*; He who has all that he deſires, cannot be *happier* than he *is*, whatever elſe may be added to him. And This is that frame of Mind which the Text ſuggeſts to us; This we are all to *pant after*, and *labour for*, with a comparative *Contempt* of the World without us. And to This the *ſmalleſt* things are more conducible than the *Greateſt*. A little with acquieſcence, which was the Portion of *Aglaus* the poor *Arcadian*, will not only make us *happier*, but even *Richer* than * *Umidius* with all his Plenty. For thô 'tis a *Poſtulate*, or a *Principle*, not to be queſtion'd in *Geometry*, That *the Whole muſt needs be more than any Part of it ſelf*, yet in Morality 'tis to be queſtion'd for ſeveral Reaſons. For ſuch may be the bleſſed Frame and Conſtitution of a man's mind, as may enable him to *confute*, or elude the Maxim. And That difficult Hemiſtichion which *Heſiod* ſent his Brother *Perſes*, (by whom it ſeems he had been cheated of the one *half* of his Eſtate,) πλέον ἥμισυ παντός, *Half is more than the whole*, may have

Hor. l. 1. Serm. Sat. 1.

have its *Proof* and *Expoſition* from the *Experience* of a moderate and prudent man. For the one *half* of his Poſſeſſions may be *more* to him than the *whole*, five or ſix ſeveral ways; in that it may (without a Miracle) be *more* conducing unto his *Happineſs*, and *more* in order to his *Deſigns*, and even in reference unto the *preſent*, as well as to the *future* and better Life; and that by being (for Example) *more* conſiſtent with his *Privacy*, and *more* conſervative of his *Time*; more propitious to his *Sobriety*, and *more* agreeable to his *Vocation*; more in a tendency to his *Contentment*, and *more* by conſequence to his *Health*. Many ways it may be *more*, both in a *Moral*, and *Theological*, (which is the beſt,) altho it cannot in a *Phyſical*, or *Mathematical* Acception, (which is the worſt.) For ſure the *former* ſignification of the word *More*, is as much *better* than the *later*, as Quality and Goodneſs is better than Quantity and Bulk; or as the *Injoyment* of worldly things, than the bare Poſſeſſion. For the *happieſt* man living, and the moſt noble *Apolauſtick*, cannot poſſibly be *He* who does *own* the *moſt* things, but evidently

evidently *He* who does *want* the *feweſt*. And as the *ſtrengthning* of a man's *Back* is of greater uſe to him, than the meer *leſſening* of his *Burden*, ſo is the ſhortning of his *Appetite* of more advantage to his *well-being*, than any *lengthning* of his *Titles*, or any *inlarging* of his Eſtate. Elſe a *Cormorant*, or a *Gulon*, (ſuppoſing them to have Food in full Proportion to their Appetites) would be much *happier* than a *Man*. And a man with ſuch a Diſeaſe as Phyſicians call a *Boulimis*, or *Boulimia*, (ſuppoſing him alſo to have Food in full Proportion to his *Appetite*,) would be *happier* than a man of the *ſoundeſt Health*. A thing ſo void of all reaſon, and ſo impoſſible to be True, that the *Belly-Gods* of the *Earth* who ſtill are *ſatisfying* their Appetites, and the Glorified *Saints* of *Heaven* who have the Happineſs to have *None*, do ſo far differ, (as to the Comforts and Satisfactions which they injoy,) that the Pleaſures of the *firſt* are much the *leſſer*, but the *more groſs*; whilſt the Pleaſures of the *ſecond* are vaſtly *greater*, but more *refin'd*.

Quid mihi voluptatem nominas? Hominis Bonum quæro, non Ventris, qui pecudibus ac belluis laxior eſt. Seneca.

§ 12. From All that has hitherto been deliver'd, that is from the *Doctrin* which has been laid,

laid, and from the *Reaſons* which have been given, why men ſhould not be *Seekers of Great Things for themſelves*, (a *Doctrin* drawn from the *Reproof*, and from the ſtrict *Prohibition* of *God himſelf*, and *Reaſons* ariſing from as good *Topicks* as I have been able to argue from,) ſome good *Leſſons* are to be *taken*, ſome good *Uſes* to be *made*, ſome good *Means* to be *ſuggeſted*, and ſome good *Motives* to be *conſider'd*, as well by *Private*, as *Publick* Perſons; by *Poor*, and *Rich*; by the *Leaſt* and by the *Greateſt*, without Exception.

§ 13. Firſt, *Inferiour* men muſt learn from this whole *Meſſage* of *God* to *Baruch*, Not to *advance* themſelves by *levelling*; not to ſeek Greatneſs for *It ſelf*, nor yet to ſeek it for *Themſelves*, much leſs for Themſelves by *leſſening others*; Not to be *Troublers* of the *Waters* wherein they are deſirous to *fiſh* for Greatneſs; Not to aim at Great Things by heading *Parties*, and *Factions*, by nouriſhing *Schiſms* and *Separations*, and (what of it ſelf is a *great thing*,) by having the *Managements* of Sedition in Church and State; Not to promote a *Fifth Monarchy*, by pretending nothing more than a *Commonwealth*;

wealth; Not to imagin that *Dominion muſt needs be founded only in Grace*; and that the *uſe of the Creature* belongs to none but *The Elect*; to many *others* indeed *de facto*, but *de jure* only to *Them*; They muſt learn not to be *Selfiſh* under colour of *Self-denial*, meerly forſooth in Zeal to the *Publick Good*, and that *Right* may take *place*; (not forſooth that they *care* for Wealth, or Honour, or have any true *love* to the Creature-Comforts, as they are *ſuch*, but) that *Goodneſs* (as they call it) may be *rewarded*, and that *Religion* may have its *due*, and that the bleſſed *Apoſtle Paul* (whoſe words they take by the wrong handle) may be *juſtified* in his Saying, whilſt *Godlineſs* is found to be *profitable for All things, having Promiſe* as well *of the Life that now is*, as *of that which is to come*. This is the firſt and prime Leſſon which every *private* Poor man, and every man *under Authority*, althô *not poor*, is to learn from the *Dehortative*, and from the *bitter Exprobration* of *God* to *Baruch*. He muſt not make himſelf the Moral of *Æſop's Toad*, which had an Ambition to *ſwell it ſelf* into the Bigneſs of an *Ox*. He muſt not make him-

1 Tim. 4. 8.

himſelf obnoxious to the reproach of That Proverb, *Scarabæus contra Aquilam*; being but a *Beetle*, or but a *Butterfly*, he muſt not *æmulate* an *Eagle*, much leſs indeavour, either to *lure* her, or *pluck her down.* He muſt not make himſelf lyable to the *Wo*, which God denounced heretofore by his Prophet *Iſaiah*; muſt not ſay tacitly *to his Father*, what *begetteſt thou? or to the Woman, what haſt Thou brought forth?* He muſt not *mutiny* and *grumble* againſt God's *Providence* and his *Will*, or ſeek to aggrandize himſelf, *whether his Maker will or no.* Being (as He is) but an *Earthern Pitcher*, he muſt not contend with a *Braſs Pot*, or ſtrive to *equal* (much leſs to *maſter*) *the Golden Ciſtern.* But he muſt labour on the contrary to reckon himſelf (*as he is*) in his *proper Element*, and by conſequence not to be capable of *Gravitation* or *Levitation*, from which the *Elements* are *exempt* in their native places. He muſt make it his whole Indeavour, his whole Ambition, and Delight, to *acquieſce* as Things do which attain their *Center.* Not to turn *Seeker* how he may *raiſe*, or *diſturb* himſelf; But to eſteem it his *pri-* Iſa. 45.9,10.

private Intereſt, to contribute all he can to the *Publick Good*; to prove he *loves* the publick *Peace*, by his *following after the things that do make for Peace*; as by making his *Reaſon* to *reign* within him over his *Paſſions*; and his *Will* over his *Appetite*; by ſubmitting his *more deceivable* and *private* Judgment, unto the *leſs erring* Judgment of *Publick Reaſon*; by ſeeking *one great thing for himſelf*, which is *the Glory of Obedience* (as *Tacitus* calls it) to human Laws and Lawgivers, *to every Ordinance of man for the Lord's ſake*; and by eſteeming it *as glorious* for a Subject to be *loyal*, and *obedient* unto his Soveraign, as for a Soveraign to *command*, and *protect* his Subject. It is every man's Duty, as well as Honour, and every man's Advantage, as well as Duty, to *do* in this caſe as he would be *done* by; to pay as much Reverence and Submiſſion to ſuch as are over him in Authority, as he expects from his own Servants, his Wife, and Children. It being pity that any *Subject* who is a *Rebel* to his *Prince*, ſhould meet with any thing but *Rebellion*, from All that owe *Service* or Duty to him. For why ſhould any man expect to have a dutiful

dutiful Wife, an obedient Son, or a faithful Servant, who is neither of the Three to his Native Soveraign? but is undutiful and false to his Publick Parent? not to the *People's*, but *God's* Vicegerent? There can be nothing more apposite, than that a *Boutefeux*, a *Kindle-coal*, a *Make-bate* in the *City*, should have his *House* full of *Tumults*; that *He* who is hissing at publick Government, should carry a Serpent in his own Bosom: that *as he Sows, so he should Reap*; that *his own Wickedness should correct him*; that he should suffer what he has done: and that with the measure he metes to *others* who are exceedingly *above* him, *others* exceedingly *below* him should duly measure to him again. Nor should it otherwise be of *pleasant*, but as 'tis of *profitable* Remarque, that *Women* did never here in *England* so affect *Mastery* over their *Husbands*; Never were *Children* here in *England* so *disaffected*, so *disobedient*, so quite *unnatural* towards their *Parents*; Never were *Servants* here in *England* so *false* and *treacherous* towards their *Masters*, as since our English-mens *Revolt* from *The God of Order*; since their being too Gal. 6. 6, 7.

proud to be *under God:* or at leaſt *no farther* willing that God himſelf ſhould reign over them, than *upon This Condition only*, that he will do it *Their way:* either *without* any Vicegerent, or with one of *Their chooſing.*

What I now have ſaid laſt, I ſhould have taken for a Digreſſion, had not the Evils now mentioned been all the *Fruit* of the ſame *Plant*, which had taken ſome *Root* in the Heart of *Baruch*; I mean The *Itch* of a man's *ſeeking Greater Things for himſelf*, than God ſees fit, or has been pleaſed to *allow* to ſuch as ſeek them.

§ 14. Now in order to the learning ſo great and good a Leſſon as This, which I have been hitherto deſcribing, we muſt attend to thoſe Things which are the *Means of*; and the *Motives to it.* In order to the former, we muſt not only addict our ſelves to all the *uſual* Means of Grace, ſuch as *Prayer*, and *Giving of Alms*, *Reading*, and *Hearing* the *Word of God*, frequent Perceptions of the Lord's Supper, private Conferences with Caſuiſts, or Ghoſtly Fathers, and the like; But we muſt uſe our beſt Wit, and our ſoundeſt

ſoundeſt Reaſon, and (as St. *Paul* exhorts *Timothy*) we muſt duly *ſtir up the Gift of God* which is in us, whereby to find out ſuch Means as are perhaps the *leaſt* thought of, thô perhaps the *moſt effectual* to reach the End we aim at. We know an Archer, not to be *ſhort* of the Mark before him, will uſe his indeavour to ſhoot *beyond* it. As *Demoſthenes*, of a Stammerer, attain'd to an excellent Pronunciation, by ſpeaking with *Pebbles* in his Mouth; and ſo He facilitated his Conqueſt of a *Natural* Impediment, by adding and ſubduing an *Artificial* one. Have we ſincerely a Deſire to be the *better* for being *Rational?* to make a *right uſe* of the Light within us? to free our ſelves from a Diſeaſe the moſt tormenting in all the World? to be as happy as is poſſible in a Valley of Tears? we muſt not only *not ſeek* Great Things for our ſelves; but muſt not *ſuffer* Great Things to grow upon us *in Exceſs*. We muſt never once *indure* to have *as much* of this World, as we are *able*; nor yet as much as is *lawful* for us; but only as much as is *expedient*. We muſt not dare to make Trials (as too many are wont to do,

do, through a most sinful Curiosity,) what store of Riches may be attain'd to within the Compass of one Man's Life. There being nothing more *inhuman*, more *unbecoming*, or more *unworthy* of a Rational Agent, than for a man to be condemn'd, by his own Consent, to be digging all his days in the Mine, or Quarry; to be so much below a Bruit, as *not to know when he has enough*. Enough to *make use* of, enough to *keep*, enough to *care for*, enough to *lose*, enough to *leave behind* him, enough to *give account of* in the day of Judgment. There can be nothing more disgraceful to a man's Reason and Understanding, than not to know when he has enough in these six Points I now have mentioned. Not only *Christ*, and his *Apostles*, but *Horace* himself, and his *Oppidius*, and many other *Heathen* Writers, have taught us a Lesson of *human Prudence*, which men *as men* must needs confess 'tis a *Shame* and *Misery* not to learn.

Tu cave, ne majus facias id quod satis esse putat Pater, & Natura coërcet. Servius Oppidius apud Horat. l. 2. Sat. 3.

Denique sit finis quærendi,——
——& finire Laborem
Incipias, parto quod avebas.——

We

We ought to fix on a Proportion of Worldly Goods, to which our Industry and Prudence (with due regard to our Quality, and the Necessities of our Family) may safely and innocently reach. And having once attain'd *That*, must say as resolvedly to our *Appetites*, and by consequence to our *Indeavours*, as God once said to the Swelling Waters of the Sea; *Thus far shall ye go, and no farther:* We are at an *end* of our *Desires*. We will not be troubled with any more. We will not be evermore adding to the dead weight of our *Possessions*, but only to the right *use* and *injoyment* of Them. As for *Surplusages* of Fortune, if any happen, we will employ them in Christian Projects, and (not in Philosophical, but) Theological Experiments, (suggested to us by God himself in several parts of his holy Word, as) How we may *draw Bills of Credit* upon *Him*, who inhabits the *New Jerusalem*. How we may * *lend unto The Lord*, thô The Proprietary of All; and be *paid by Him again* an † *hundred fold* for the *forbearance*. How we may ‖ *feed* and *cloath* our Saviour, thô in his State of *Glorification*; How redeem our

* Prov. 19. 7.

† Matth. 19. 29.

‖ Matth. 25. 37, 38.

our very *Redeemer*, by contributing what we can to the Redemption of Christian Captives from the Tyranny of the Turks; *and lay up in ſtore a good Foundation for our ſelves*, upon a Project of *attaining Eternal Life*. Thus to *ſtint* all our Appetites, and to *limit* our Deſires, is to *antedate* the Happineſs we hope and pray for. 'Tis to create unto our ſelves (by the help of God's Grace) an humble Degree of *Self-ſufficience* on this ſide Heaven. It was the Saying of a wiſe Heathen, which no wiſe Christian will ſcorn to learn, *Nihil Nos magis ab animi fluctibus vindicaverit, quàm aliquem ſemper figere incrementis Terminum.* There is nothing can more exempt us from all inquietudes of Mind, (from the Rack of Expectation, and the Strappado of Diſappointments,) than our putting a certain period to our *Increaſe*; a certain *Boundary* or *Butt* to our *Acquiſitions*. Our beſt *Succeſſes* being ſo *ſlippery*, and our *Appetites* ſo *ſtrong*, that for *Both* we need *Bridles* to hold them faſt.

1 Tim. 6. 17, 18, 19.

§ 15. It may perhaps be *one Motive* to moderation of Mind, and to a *Chriſtian's not ſeeking Great Things for himſelf*, that *Jeſus Chriſt*.

Chriſt, our great Exemplar, did for Himſelf ſeek *the leaſt*; was pleas'd to *empty himſelf of Glory*, became of no Reputation; made it his *choice* to be ſo poor, as * *not to have where to lay his head*; and thô he was *born* of the *Blood Royal*, the Houſe of *David*, did *chooſe* to take upon him *the Form of a* very *mean Subject*, and to live on *Their* Charity who *adminiſtred to him of their Subſtance*, Luke 8. 3. Nor was This only the *option* of God Incarnate, the bleſſed Redeemer of the World, our Lord Jeſus Chriſt, whoſe coming was *to deſtroy the Works of the Devil*, the Pomps and Vanities of the World, with the ſinful Luſts of the Fleſh, as well by his *Practice* and *Example*, as by his *Præcepts*; But All the *Wiſeſt* and the *Beſt* even of *meer moral men*, thô they had *no Light* to go by, but that of *Nature* and *Education*, had yet ſuch a Maſtery over themſelves, ſuch a right Apprehenſion of human Conditions and Affairs, had ſuch an Inſight into the Things which the World calls *Great*, and did ſo ſeriouſly depretiate the Pomps and Vanities of the World, (*coveting Poverty* rather than Wealth, and *courting obſcurity* ra-

* Matth. 8.20.

ther than Honour,) that most Professors of Christianity may be *provoked* by them to *jealousy*, if not prevailed upon effectually unto a generous *æmulation*. Such as the famous *Abdolonymus*, who, however he was by Birth of *Royal Family* and *Extraction*, was yet by Breeding but a poor *Gardiner* in the Suburbs of *Sidon*, where he work't out all his Bread at his fingers ends, and so accordingly did eat it in the Sweat of his Brows. A Condition so duly fitted to the Humility of his Desires, that when, created *King of Sidon*, by *Alexander the Great*, he was ask't with what Patience he could indure his late Poverty; *I would to God* (answer'd He) *I could as well indure a Kingdom. Hæ manus sufficêre desiderio meo; nihil habui, nihil desiit.* He said his Hands had been sufficient to administer to his Necessities; and that the Things which he had not, he did not want. The choice he made of his Employment, brings *Democritus* into my memory, who made the same. For having travell'd through the World, whereby to gain a full Experience and Knowledge of it, he chose at last a deep Poverty, and a confinement to his

Q. Curt. l. 4. Justin. l. 11.

his Garden; wherein he satisfied his Body with the Productions of the Earth, and feasted his Soul with Contemplation. The Pomps and Vanities of the World (at the Miseries of which *Heraclitus* wept) *He* daily laugh't at. And thô the Vulgar thought him a *Madman* for his Recess from all Company, yet *Hippocrates*, who was sent to *cure* him of it as a *Physician*, was *compell'd* by his Discourse to admire his Wisdom; and pronounced *Them mad* who had so *esteem'd* him. And truly *Crates* of *Thebes* may with Somebody's profit be here remember'd; who being both *Rich*, and a *Philosopher*, turn'd his *Land* into *Mony*, and put his Mony to the *Banker* on this *Condition*; That if his *Sons* did prove *Fools*, he should supply their *Wants* with it; but if *Philosophers*, he should deal out all his Treasure to the *most indigent* of *the City*. It having been really his opinion, that *Fools* want Mony, however *Rich*; whilst Wise-men, thô Poor, are in need of nothing. Now whether *This* is the true History, or That which is told us by *Philostratus*, [*That* Crates *threw his whole Estate into the Sea, as having found it a great Impediment*

to the Prosperity of his Studies, and the Tranquillity of his Life,] it matters not much; because his Judgment does appear by Both Accompts of his Practice to have been This, that in very much of the World, there's very much Trouble, and Solicitude; and that the more any man has, the more he has of disturbance and interruption; the more he has to be carking and caring for; whether as to its *Use*, or its *Conservation*. The Emperour *Sigismund* (I am sure) did find it so to some purpose, when having brought him out of *Hungary* a Chest of Gold ready coyn'd, he could never *sleep* well till he *parted* with it. For he could not (saith *Cuspinian*) but still be *thinking*, either where he might *keep* it with greatest *safety*, or how *lay it out* to the most *Advantage*. Therefore calling to him his Counsellors, with the chief Officers of his Army, and all his *Lifeguard* more especially, he caus'd his Chest to be laid open, and his Forty thousand Pieces (a great Treasure *Then*,) thrown out amongst them. Those he call'd his *Tormentors*, his *Murderers*, his *cruell'st Enemies*, and his *Lictors*, which would not suffer him to

Ecce crudelissimi hi hostes ac Carnifices, Tortores illi qui me miserè flagellaverunt. Accipite, ac inter vos dividite, ut mihi tranquillè dormire liceat. Cusp. in vitâ Sigism. p. 493.

to *reſt*, by reaſon of the *laſhes* they laid upon him all Night, *without remorſe, or intermiſſion.* This ('tis plain) is not impertinent to the Diſcourſe I am upon, thô impertinent in *compariſon* with all thoſe Emperours and Kings, and other Perſons *more ſignal*, whom I might reckon (if I had Time) upon This occaſion. But deſirous to comply with the Time allow'd, I ſhall not Inſtance in as *many*, but in as *few* as I am able of moſt Remarque. Such as are the *Three Scipio's*, in whom the *Roman* Hiſtorians (and the *beſt* of the *Greek* ones) do juſtly triumph. The chief of Theſe was *Africanus*, the glorious *Downfall* of *Carthage*, and *Staff* of *Rome*, as his Paternal Name *Scipio* does well import. One who grew to ſuch an Highth of Worldly Happineſs and Renown, that there was nothing now left to make him *Higher*, but his *Humility*. He did not only refuſe the Offer, of having his *Statue* ſignaliz'd in the higheſt Places, but that of *Conſulſhip* during Life, and that of *perpetual Dictator* alſo. Yea if *Polybius* may be credited, (who had moſt reaſon to know,) both in *Aſia*, and *Europe*, as well as *Africa*, he

Val. Max. l. 4. c. 1.

Βασιλείαν πολλάκις ὑπὸ τῆς τυχῆς ἀυτῷ προφερομένην ἀπέβαλεν. Polyb. l. 10. p. 110, 111.

he did many times *refuſe* to be made a *King*. And This *Polybius* calls often, not the *Poverty*, or the *Lowneſs*, (as the men of this Age would be apt to call it,) but, as it was in good earneſt, the *Highth* and *Greatneſs* of *Scipio*'s Spirit. *I am perſwaded* (ſays *Lucius Seneca*) *that* Scipio's *Soul went up to Heaven, not becauſe as a Commander he led ſo many and great Armies, but becauſe of That Piety by which he triumph't over Himſelf. Not ſo much becauſe he ſaved, as becauſe having ſaved, he* LEFT *his Country.* Nor becauſe he left the *Service*, but the *Honours*, and the *Wealth*, and *Injoyments* of it. It was the *Littleneſs* and *Obſcurity* of his Houſe at *Linternum*, which made that Philoſopher *admire* his *Greatneſs*. It was his lying cloſe *hid* in a little *Corner*, turning his Spear into a Plough-ſhare, and his Sword into a Pruning-hook, and *labouring* with his *own hands* in dreſſing and cultivating the *Earth*, which made this Great man who tranſcended *All others*, at the laſt to exceed and tranſcend *Himſelf*. 'Twas in his *Cloud* he ſhin'd *brighteſt*. 'Twas the Foil of a *Retirement*, by which This *Jewel* was moſt *ſet off*. 'Twas his

Sen. in Epiſt. 86.

his *Contempt* of This World, which made him able to *command* it;

Et Rerum Dominus Nil cupiendo fuit.

Such an Example of *Self-denial*, or (to ſpeak more exactly) *Moderation of Mind*, (it being *no Self-denial*, for any Great man to *injoy* his *Wiſh*, and to be as 'twere *preferr'd* to a private Life,) was the moſt excellent *Caſſiodorus*; A man of ſo very great Authority with *the Gothic Kings of Italy*, (whom he had bleſs'd a long time as their Principal Miniſter of State,) that he was reckon'd the very *Soul* of their Publick Buſineſs, and one who ever gave *Life* to their Great Affairs. Yet being *humbled* by all his *Honours*, and ſo quite *tired out* with his Secular *Greatneſs*, as to betake himſelf for *Refuge* unto a *Contrary* condition, he ſpent the Reſidue of his Time in ſuch Monaſtical Contentments and Contemplations, as drew out his Life to the Hundredth year.

Franciſcus Baconus in Hiſt. Vitæ & Mortis, p. 267.

§ 16. Theſe and very many others, as well in Ancient as Modern Story, may be ſufficient to perſwade us to be of *Bias* his opinion:

Val. Max. l. 7. c. 3. n. 3. extern.

pinion: That a man's *Riches* are to be carried, not on his *Shoulders*, but in his *Breaſt*; (and by conſequence to be *kept*, not in his *Coffers*, but in his Brain;) They are to be ſuch aswill *attend* him to what place ſoever he takes his *Flight*; and ſuch as will ſtick to him at laſt in the day of Wrath. Theſe men knew as well, as *Apollo*'s Oracle could tell them; that *Aglaus* was happier in his *Cottage*, than King *Gyges* upon his *Throne*. And were convinced with *Anaxagoras*, that publick Honours and vaſt Revenues can very hardly and very ſeldom *conſiſt* with Bliſs: but that every man's *Happineſs* is to be ſought for in his *Receſs*.

Id. ib. n. 9. Ἀνυπάρχτος ἡ ἀρετὴ πρὸς διδασκαλίαν. Cic. Paradox.

§ 17. If it ſhall now be imputed to me, that I have ſpent too much time in ſeconding *Reaſon* with *Example*, I have This to alledge in my juſtification; That *Example* upon *many* works more than *Reaſon*. Sure I am that it did upon The Emperour *Charles the Fifth*, if either *Strada*, or *Thuanus*, or Both together may be believ'd. For their Accompt of him is This: That as *one* man's *Example* taught him to make his Reſolution of laying all his Crowns down at the Feet of

Strad. de Bell. Belgic. l. 1. p. 22. *Nec deerant Exempla—— quæ in eâ deliberatione hæsitanti occurrebant.* Thuan. l. 10 p. 506, 507.

of Chriſt, ſo the *Examples* of *many more* did *confirm* him in it: But with this great and ſignal Difference, that the *Example* which *ſuggeſted* his Purpoſe to him, was taken from a Poor and a *Private* man; whereas the many *more* Examples which brought That Purpoſe to *Execution*, were of thoſe *Emperours* and *Monarchs* of equal Dignity with Himſelf: To wit the Emperour *Diocleſian* amongſt the *Heathen*; and amongſt our *Chriſtian* Emperours, *Anaſtaſius the Second*, *Theodoſius the Third*, *Iſacius Comnenus*, *Michael Rangabe*, *Michael the Son of Ducas*, *Nicephorus Botoniates*, *Manuel Comnenus*, *Johannes Cantacuzenus*, and the no leſs Religious than Great *Lotharius*. Some of which Emperours (he obſerv'd) had beaten their *Scepters* into *Spades*, wherewith they dug their own Graves in their ſeveral Gardens. Others thought it their ſafeſt courſe, to leave the *Pleaſures* of the *Court* for the *Severities* of the *Cloyſter*. All preferring an *obſcure* and a *ſilent* Life, before the *ſplendid'ſt Injoyments* this World could yield them. Now All I pretend to in This *firſt Leſſon* I am upon, and in arguing as I have argued *à majori ad minus*,

His & aliis exemplis confirmatus Cæſar, ſe Imperio ac omnibus Regnis abdicavit, tranquille & pacatè quod vitæ ſupererat tranſacturus. Idem ibid.

minus, is not immodeſtly to contend with any *Great* man, to *ſeek his leſſening*; eſpecially if his Caſe is ſuch, as that he cannot *deſcend* at all, without his *falling quite headlong*; But I pretend unto a Prevalence with men of *inferiour* and *low* Degree, to acquieſce in that Station which *God* does ſee is *beſt* for them; to acquieſce in His *Will*, whoſe *Will* is *Wiſdom*; and not to be ſo *excentrical* in the Motions of their Souls, as to be *croſſing* God's Providence with their Indeavours or Deſigns; Nor to oppoſe *their* Will to *His*, by the Carnality of their *ſeeking Greater Things for themſelves* than their God allows. I aim at teaching inferiour men who do not exceed mine own Size, to reaſon and argue within themſelves *à majori ad minus*. For why ſhould little men be ſeeking Great Things for themſelves, when many Inheritors of Greatneſs have been exceedingly *ſick* of it, and therefore have left it as *a Diſeaſe*; whilſt others, *afraid* of its *Infection*, have perſeveringly rejected the *offers* of it?

§ 18. But there is *another Leſſon* for *Great* men alſo; who may learn (if they pleaſe) as well from the *Reproof*, as from the *Prohibition*

on of God to *Baruch*, if not to *part with* their Greatneſs, (as the beſt of the greateſt have often done,) at leaſt *to know when they are well*; or if they patiently *accept*, yet at leaſt *not to ſeek* an Increaſe of Greatneſs; much leſs to ſeek it for *themſelves*, their *private* Intereſt and Advantage, without a due reſpect to the *Publick Good*; Not to be guilty of ſo much *Levity*, as *ſtill* to ſoar *higher and higher*, (as all *light* things are wont to do,) but to preſcribe unto themſelves a *Ne plus ultra*; a certain Term beyond which they will never tend. The Emperour *Pertinax*, of a *Grammarian*, was well enough contented to become a *Great* man; and to indure as much Envy as he knew what to do with, or how to beat: But did not like to be the Object of *All* mens Envy: and therefore 'twas with great *Reluctance* that He accepted of the *Empire*; or rather he did not ſo much *accept* it, as 'twas *by Force impos'd upon* him. *Glabrio* was not diſcontented with his being at the *Top* of the *Roman Senate*; But knowing *That* to be enough, he durſt not riſe a *Step* higher, and ſo *refus'd* the ſame Empire with the ſame earneſtneſs

Τῆς ἀρχῆς τὸ ἐπίφθονον παρῃτεῖτο. Herodian. l. 3. p. 34.

neſtneſs and vehemence, wherewith *Pertinax Himſelf* would have *thrown* it on him. *Maximinus* was not unwilling, from a very *low Birth*, and from the *Breeding* of a *Shepherd*, to be advanced by degrees to *be the General of an Army:* But yet he knew his full meaſure; and was really ſo *afraid* of being rais'd a ſtep higher, that he did obſtinately *refuſe* to accept the *Empire*, till being *compell'd* by a Great Army with their Swords drawn about him, he was fain to take it up *in his own Defence*, and only as ſomewhat *a leſſer Evil*, than to be *murder'd* for his *Humility*. The like judicious apprehenſion had the incomparable *Decius* of Worldly Greatneſs. An * *Emperour* could no more perſuade him to take the Government of the *Army*, than the *Army* could make him willing to take the Government of the *Empire*. And thô at laſt he diſcharged *Both*, yet he did Both *againſt his Will*, and by meer *Coaction*. For *Zoſimus* tells of him expreſly, πρὸς τὸν τῶν πραγμάτων ὄγκον ἀκοντα σωισθῆναι κινδυνώδους. Such an *Averſion* to Advancement (above what was *enough*) had the Emperour *Tacitus*; who to *eſcape* the *Danger* of it, hid

Id. ibid.

Τῷ περὶ τὸ κινδυνῶδες τὸ μέλλον πρασσόμενον, is *Herodian*'s Expreſſion of it. L. 6. p. 140, 141

* Θετταλικῇ λεγομένῃ περὶ ἀνάγκῃ χρησάμενον. Zoſimus l. 1. p. 12.

Ib. p. 13.

Vopiſcus in vitâ Taciti. p. 409. ad p. 412.

hid Himſelf for two Months from all Diſcovery. Out of which *Hiding-hole* when he was drawn, as out of a Dungeon into a Throne, how did he plead againſt Himſelf his Inability to aſcend it? How many Infirmities did he pretend to, (which in truth and by right he could never own,) to *excuſe* his rejection of ſo much Glory? Nor was it any fault of His, that his Rejection was rejected. The Noble *Perdiccas* had an Ambition to be a *Great* man at Court, but not *the Greateſt*. He extended it as far as was *agreeable* with his *Subjection*; But *there* it left him. For *Curtius* tells us, He *refus'd* the abſolute *Empire of the World*, when after *Alexander's* Death it was offer'd to him. So did *Xenophon* more than once the Honour of being *Generaliſſimo*, when all the Army of the Greeks would have *caſt* it on him. So did *Quintus Fabius Maximus* the higheſt Magiſtracy in *Rome*, alledging his Age, and his Infirmities, till both the Senators and the People were fain to compel him to an Acceptance. So did *Manlius Torquatus* object the *Illneſs of his Eyes* againſt his being created *Conſul*. And when *That* could not excuſe

Q. Curt. l. 10. c. 6.

Xenoph. in Exped. Cyri. l. 6. p. 291, 292.

Liv. l. 10. c. 12. p. 368.

Idem l. 26. c. 22. p. 603.

excuſe him, his *chiding* did. *Nec veſtros mores Conſul ferre potero, nec vos Imperium meum.* Were I Conſul (ſaid He) I ſhould no more indure your looſer lives, than you my ſtrict and ſeverer Diſcipline. They were *obſtinate* in their *Choice*, But ſo was *He* in his *Refuſal*. Thus the *Conſulſhip* of *Rome* was ambitious of him; That which *other* men *Coveted*, to *Him* went *begging*. And Honour it ſelf had a *Repulſe* in being the Candidate of *Manlius*; whom Greatneſs *earneſtly*, and with *Zeal*, but *vainly* courted for his Conſent. So *Vipſanius Agrippa*, to whom *Auguſtus* ow'd the moſt for the full Settlement of his Empire, *refus'd* a *Triumph* which was decreed him for his conquering and quieting the *Aſian Rebels*. So *Fabricius* once *refus'd* to have his Partnerſhip in a *Kingdom*, when by a King it was offer'd to him. *Marcius Rutilus Cenſorinus*, and *Fabius Maximus*, did not only content themſelves with a *Refuſal* of the Honours conferr'd upon them, but *chid* the Romans very ſeverely for the *Exceſs* of ſuch Favours ſo *miſapply'd*. So *Marcus Marcellus*, tho the firſt who made it evident that *Syracuſe* might be taken, and even *Hanibal*

Flor. l. 1. c. 18.

Val. Max. l. 4. c. 1 n. 3, 4, &c.

Hanibal ſubdued, *refus'd* the Government of *Sicily*, and *ſhifted it off* on his Collegue. So the *Seven Wiſe men of Greece* were in nothing more thought to have *ſhewn* their Wiſdom, than in *ſhifting off* a Treaſure from the one unto the other, as men are wont to do *Burdens* they hate to bear. *Cn. Marcus Coriolanus*, thô of Princely Family and Deſcent, affected rather to fall, than riſe; and rather *Poverty*, than *Wealth*. In ſo much that in reward of all his Services in the Wars, (which were vaſtly great,) he would not accept of *Land*, or *Mony*, (when Land and Mony were *offer'd* to him,) as thinking it Happineſs enough to have *deſerv'd* them. *Curius* alſo, thô a Commander who conquer'd *Kings*, and ſubdued *Kingdoms*, was yet ſo delighted to live a frugal and private Life, that neither the *Samnites*, nor the *Senate* could by any Offers *ſhake*, much leſs *alter* his Reſolution. Exactly ſuch another was *Fabricius Luſcinus*, the *Nobleſt* Roman of his time in point of *Honour*, and *Authority*, and yet by *choice* one of the *Pooreſt*, in point of *Fortune*: His *deſiring* very *little*, did paſs with him for a *Great Poſſeſſion*: His

Id. l. 4. c. 3. n. 4. &c.

Con-

Contempt of all Riches He did esteem the *Noblest Treasure:* and found it *more pretious*, than *Gold*, or *Silver*, that he would not be *tempted* by either of them to an *Acceptance.* Such another was *Ælius Tubero*, surnamed *Catus*, who rejected the Richest Plate that could be sent him out of *Ætolia*; and, thô of Consulary Rank, made choice of being served in *Earthen Vessels. Æmilius Paulus* was a man, who having conquer'd K. *Perses*, and enrich'd all the *Romans* with the Spoils of *Macedonia*, did most magnanimously *refuse* to be the richer for them himself; as thinking it Recompence enough for his utmost Labours, that his *Country* had the *Emolument*, and *Himself* the *satisfaction* of doing well. Such was the generous Self-denial of *Fabius Gurges*, and *Ogulnius*, and of the *Fabij Pictores*, when sent Embassadours into *Ægypt*, they were opulently Presented by the Munificent King *Ptolemy*; and however all was meant for their *private use only*, yet they sent it Home intirely into the Treasury and Bank of the *Commonwealth.* Conceiving it *dishonourable*, if not *unjust*, that Publick Ministers should *admit* of any other *Compensation*, than the Pub-

Publick *Commendation* of their Performance. Such were alſo *Portius Cato*, and *Marcus Cato Uticenſis*, men ſo proverbial for the Blameleſneſs and Integrity of their Lives, for their Enmity to Pleaſures, and Severity towards themſelves, that I need no more than *Name* them. *Xenocrates* was as free from Luſt, and Avarice, and Ambition, as if he had been in good earneſt (what *Phryne* call'd him) an arrant *Statue*. *Alexander the Great* would have *bought* his Friendſhip, would he have *ſold* it at any Rate. And *the Talents* which were ſent him would have made him extreamly Rich, but that he thought his *Beſt Talent* was his *Ability* to deſpiſe them. *Alexander* found it an eaſier Task to conquer *Darius* with his *Army*, than this *Philoſopher* with his *Wealth*: So that *Xenocrates*, rather than *He*, might have been with ſome reaſon ſurnam'd *The Great*. *Omnia habet qui nihil concupiſcit*, was the Saying of *Cornelia*, the famous Mother of the *Gracchi*. And if That has truth in it, certainly *Solon*, rather than *Cræſus*, might have paſſed into a Proverb for *Riches* too. *Valerius Poplicola* was four times Conſul; But it was for his *Wiſdom*, L. 4. c. 3. L. 4. c. 4.

not at all for his *Wealth*. For contenting himself to have *done* Great Things for the Commonwealth, and esteeming it his Happiness to do them *gratis*, he had Estate enough only to *live and dye* with, But far from enough to pay the Expences of his *Burial*. Of all he had or was besides, he had been prodigally *free*; But his *Poverty* was a *Treasure*, he would never once *part with* for all the World. *Agrippa Menenius* made it his *Choice*, to be as *deserving*, and as *poor* too, if that can be a man's *Poverty*, which is his *Choice*. If 'tis, 'tis *such* a Poverty as makes its *Owner* most *truly Great*. And if *Agrippa* had not been such, he had not sure been made a *Judge* between the *Senators* of *Rome* and the *Common People*. But they who *differ'd* most fiercely in *other* Matters, could not choose but *agree* in *This*, that poor *Agrippa Menenius* was both the *worthiest*, and the *fittest*, and by much the *most likely* to reconcile them. *Attilius Regulus* with an Estate of no more than *Seven Acres*, was yet a *Great* and a *Noble* Roman; But delighting in a poor and a private Life, he was taken from his Husbandry, to sit at the Helm

Helm of the Roman Empire. And how *unwillingly* ſo advanc'd, did appear by This; That having ſubdued the Publick Enemies, and ſettled full Peace in the Commonwealth, he very gladly haſt'ned back to That his *old* way of living by *Plough and Harrow*, which he had *left* for ſome time with an *heavy heart*. A Conſolation to the *Poor*, and an Inſtruction to *the Rich*, how *unneceſſary* to great and glorious Actions *meer Riches* are. I ſpeak of Riches unattended with Frugality and Prudence, with a Contempt of mean Pleaſures, and Moderation, as well as with Conduct and Magnanimity. *Lucius Quintus Cincinnatus* was juſt as Rich, or as Poor, as *Attilius Regulus:* to wit a *Lord of Seven Acres*, and very *buſy* at his *Plough*, when the *Dictatorſhip of Rome* was preſented to him. A glorious Dignity he *receiv'd*, but not enrich'd himſelf by. For it appears that his *Seven* Acres were at laſt ſhrunk to *Four*; he having loſt the other *Three*, by being a Surety for his Friend. Lord! the vaſtly wide difference 'twixt Thoſe Times, and Theſe! or 'twixt *Their* Grandees, and *Ours!* Ours are thought to live *narrowly*, if their

Houſes do not ſtand on *as many Acres*, as made up *all* This renowned *Dictator's Means.*

L.7.c.2.n.5. *Valerius* tells us of *a King* he names not, (but deſcribes to have been of a ſubtil Judgment) who ſaid of a *Diadem* deliver'd to him, that if a man did well conſider, together with the *outſide*, the *inſide* of it, (meaning the Troubles, and the Dangers, and the Anxieties it is *lin'd with*,) he would

L.5.c.6.n.4. not have it for *taking up*. And if *Genuſius* had not been of the ſame opinion, (by knowing the *linings* of a Crown at the Coſt of others,) he would not ſure have left *Rome* in a voluntary exchange for perpetual *Baniſhment*, meerly to *eſcape* the Poſſeſſion of it; meerly to be free from a *Coronation*. And however *Theopompus* did not plainly *run away* from the Crown of *Sparta*, yet he inſtituted the *Ephori*, whereby to make it the *leſs ſignificant*, and ſo as to ſit upon his Head with *leſs diſeaſe*.

§ 19. Theſe and multitudes of the like (whom to mention even with Brevity, were to be tedious,) thô they were Perſons *in Themſelves* of very *Great Honour*, and *Renown*, were yet exceedingly much the *Greater*,

er, for their having had ſuch *limited* and *ſtinted* Appetites; for their knowing what was *neceſſary*, and what *expedient*; what was *ſufficient* for their great *Purpoſes*, and when they had *innocently enough*. They did not only *not ſeek Greater Things for themſelves* than they had already, But either *unwillingly* did *admit* them, and with *Reluctance*; or elſe did obſtinately *refuſe* them, and *caſt them off*. Nay ſo far they were from ſeeking *Great* Things for themſelves, that they ſought their *leſſening*. They thought there was nothing *truly* Great, or great enough to be *ſought*, but *the Publick Good*. And for This very reaſon They were the *Glory* of their *Times*; The *Pride* and *Pleaſure* of their *Hiſtorians*; and (which is more to their advantage) they were the *Bleſſings*, and the *Supports*, and the great *Ornaments* of the *Countries* wherein they liv'd. But when a man, having arriv'd at *Great* Things already, is ever caſting about for *Greater*, and has an *Ambition* like the *Fire*, which ever *craves* the more fewel, the more it *has*; when his Appetite after Honour is as *inordinate* and as *endleſs*, as was That of *Albert Walleſtein*, whom

whom nothing leſs would ever ſatisfie, than the being *above* his Maker; *Then* a man's *Greatneſs* is his *Diſeaſe*, and his Diſeaſe of the *worſt ſort* too. 'Tis his *Hydrops*, his *Boulimis*, his intolerable *Prurigo*, worſe than the *Furor Uterinus*, which made the Great *Empreſs Barbara* the *vileſt* Thing in the whole *Empire*. Even He, whoſe *Abundance* of *Meat* makes him *hungry*, and He whoſe *Superfluity* of *Drink* makes him *dry*, is not quite ſo ſad a Creature, nor quite ſo much to be deplor'd, as He whoſe *Honour* makes him *Ambitious*, and whoſe overmuch *Wealth* excites his *Avarice*.

Habak. 2.5.

That ſuch there are in This World, who do *enlarge their Deſires as Hell*, and are as greedy *as the Grave*, who like the *two Daughters* of *Solomon's Horſleech*, have ſtill *enough*, and *too much*, yet ſtill *too little*; are often *full*, and often *weary*, yet never *ſatisfied*, with *ſeeking Great Things for Themſelves*, (I ſay that ſuch Things there are,) I need not take pains to convince my Hearers. For All the Miſeries we have *read of*, and all the Miſeries we have *ſeen* in our own Civil Wars, (not now to mention all the Miſeries we have

have *felt*,) have been especially the *Effects* of That *Disease* I now speak of; If I may not rather call it a *Complication of Diseases*, which is commonly made up of four Ingredients; to wit a *boundless Ambition*, an *unstinted Avarice*, a *restless Envy*, and an *insatiable Concupiscence* after the *Pleasure* of *Revenge*.

§ 20. Now in order to the *Prevention*, or to the *Cure*, (that is to say, to the *killing*) of such a *complicated Disease*, every Great man must choose so fit a Condition for Himself, and such an *wholsom Proportion* of this *present* World, as may be aptest in it self to secure his Interest in the *Next*. *Woolsey* wish'd he *had done* it, (and *Wallestein* too,) when 'twas *too late*. But Sir *Thomas Moor did* it, and that *in Time*. This incomparable Person, (whom * *Ludovicus Vives* thought it dangerous to commend, for fear of doing him great wrong by falling short of his Perfections,) having been raised by his own Merits, and without his own seeking, from a very low Estate to the *High Chancellorship of England*, became so *satiated* and *cloy'd*, as well with the *Honour*

* Lud. Vives in August. de Civ. Dei, lib. 1. c. 7.

nour, as with the *Cares* of his glorious Office, that he gladly laid it down, (out of the love he had to Privacy and Tranquillity of Life,) as any other man's *Avarice*, helped on by his *Ambition*, could take it up. And this he did whilſt yet a *Favourite*, far from being under the Cloud (which he afterwards was in) of his King's Diſpleaſure. Yea he eſteem'd it an *higher* Favour to be permitted by his Prince to *eaſe* himſelf of ſuch *Grandeur*, than *That* wherewith at firſt it was laid upon him. It being the Thing which *from a Child* he had wiſh'd and pray'd for, That God would give him ſuch a Vacation from the *Affairs* of *This* Life, as might ſuffice him to contemplate the *Immortality* of the *Next*, and *fit* himſelf for its *Injoyment*. Which his Prayer having been granted, both by *God*, and the *King*, he was ſo exceedingly Thankful for, as to carry his Gratitude to his *Grave*, and ſo as to order its being *written* upon his *Graveſtone*. From whence being transferr'd to his *Publick Works*, 'tis likely *now* to live as long as the Art of Printing. So when the famous *William* of *Wainflet* (as * *Budden* tells us)

Mortalium harum rerum ſatur, quam rem à puero penè ſemper optaveram, ut ultimos aliquot vitæ meæ annos obtinerem liberos, quibus hujus vitæ negotiis paulatim me ſubducens, futuræ poſſem immortalitatem meditari, eam rem tandem indulgentiſſimi Principis incomparabili beneficio, (reſignatis Honoribus) impetravi. Tho. Morus de ſe in ſuo ipſius Epitaphio à ſe conſcripto.

* *Moleſtiarum pertæſus quas Cancellarij munus afferre ſolet, ſimulque rerum humanarum ſatur, quicquid vitæ ſupererat totum Deo conſecravit.* Buddenus in Wainfleti vitâ, p. 61.

us) made it his choice to *deveſt* himſelf of the *High Chancellorſhip of England*, and gave the King immortal Thanks for giving him liberty ſo to do, He did it not only as being *weary* of the *Cares* which That Office had fill'd him with, (thô That perhaps was *one* reaſon,) nor did he it only as being *glutted* with the Things of *This* World, to wit with the Riches and Honours of it; (thô that was alſo *another* reaſon;) But it was chiefly that he might mind the greater things of the *Next* with the *leſs Diſtraction*; that he might not as before, ſerve God by *Snatches*, but that the *Reſidue* of his Time might be wholly *God's*. Many others might here be nam'd (*Seven at leaſt* I am ſure,) who *eas'd* themſelves (as being *weary*) of the *Great Seal of England*, in order to their advancement unto far greater things in a World to come. And thô it cannot be deny'd, but that being Perſons of moſt *incorruptible Integrity*, they might ſafely have *continued* in their Great *Judicatures on Earth*, without the danger of being *caſt in the Court of Heaven*, yet they reſolv'd to take *the* Way which they thought

the ſureſt; as knowing it better to make it *eaſy*, than meerly *poſſible* to be ſav'd. For they *conſider'd* what they well *knew*, as well by *Scripture*, as by *Reaſon*, as well by *Hiſtory*, as by *Experience*, as well by *other* men's Experience, as by their *own*, that thô it is not quite *impoſſible*, yet 'tis a *difficult* thing on Earth, for the very ſame man to be *Great*, and *Innocent*; to be a *Favourite* both of *This*, and the *other* World; to fare as *deliciouſly* as *Dives* all his Days here below, and yet at laſt to lye with *Lazarus* in *Abraham's Boſom*. I am ſure Sir *Thomas Randolph* thought it a thing ſo *rare* and *difficult*, to be a man of much *Publick* and *Secular Buſineſs*, and at the ſame Time to be *fit to dye*, that by Letters he *exhorted* his intimate Friend Sir *Francis Walſingham*, to bid adieu to all the *Wiles* of a *Principal Secretary of State*, as He himſelf had newly done to all the *Frauds* of an *Embaſſadour*, (for the Number of his *Embuſſies* had been no leſs than *Eighteen*,) and to prepare himſelf by a *penitent* and *private* life, for the *life to come*. An Admonition very ſeaſonable in regard of Both Perſons concerned in it; *Walſingham*,

Paulo ante Mortem literis quas vidi ſeriò admonuit, quàm dignum quàm neceſſarium, ut Ille Secretarii, *Ipſe* Legati Technis *jam tandem valediceret; uterque cæleſtem Patriam cogitâret, et pœnitendo divinam implorarent Miſericordiam.* Cambdenus in Eliz. Annal. Tom. 2. ſeu parte quartâ, p. 26.

ham, to whom; and *Randolph* himself, by whom 'twas given. For they had long liv'd together as eminent Ministers of State; and neither of them liv'd long from after the time of *This Advice*; Nor did the one outlive the other above a Month or two at most.

What induced Queen *Mary* (the Royal Sister of *Charles the Fifth*) to quit her Government of *Belgium* in Exchange for a private and quiet Life, 'tis very easy to conjecture, but hard to tell. Perhaps 'twas chiefly out of Reverence to the Example of her Brother, as 'twas done the same Day, wherein He laid down his *Empire* and *Crown of Spain*; and even *wept* out of *Compassion* to his poor *Brother*, and his *Son Philip*, whose feeble *Shoulders* were now to *sink* under *two* such *Loads*, to wit the *Kingdom* of *Spain*, and the *German Empire*. I say, whatever was *Her* Inducement to do a thing above the Rate of her Sex and Breeding; sure we are, that Queen *Etheldred* was wholly induced by *her Devotion* to *forsake* the Pomps and Pleasures she might have liv'd in all her days, (as the Daughter of

Godwin. de Præsulibus Anglicanis, p. 198.

one King, the Widow of another, and the Wife of a Third,) had she not thought it an happier choice to live retiredly in an *Abby*, which she had built, and indow'd, and was the *Abbess* of till her Death. And not to mention Queen *Christina* of *Sweden*, or *Bambas* of *Spain*, (unless it be thus by a Paralipsis) no fewer than *Nine* of our own *Saxon Kings*, within the Space of Two hundred years, did freely relinquish their Crowns and Kingdoms. To which I add; That when *Jonadab* impos'd That strict Command upon *his* Sons, *to drink no Wine, to build no House, to sow no Seed, to plant no Vineyard, and all their days to dwell in Tents*; (in little despicable Huts by the River *Jordan*,) He did not only so command them to shew his *Dominion*, and his *Will*, or only to exercise their *Obedience*, and *Self-denial*; But because he did esteem it the *safest* state and condition, to help enable them for an *Innocent*, and *Pious* Life.

Jer. 35. 6, 7.

§ 21. Another Use of This Text is with a *Distinction* to *contradict* it. We must *not* seek Great Things for our selves, because we *must*. Not *Great* Things, because the

Greatest.

Greateſt. For what can be *Greater* than a *Kingdom?* and what ſo *Great* Kingdom, as the *Kingdom of God*, to the *ſeeking* of which our Lord *excites* us? (*Matth.* 6. 33.) So by St. *Paul* we are commanded, to *ſeek thoſe things that are above*, (*Col.* 3. 1.) Not above us here on *Earth*, but above every thing that is *Earthy*. Nor are we only to *ſeek* God's *Kingdom*, thô vaſtly *Great*, But (what is infinitely *Greater*) we are to ſeek *God himſelf*, who is The Great *Rewarder of Them that diligently ſeek him*, and The Rewarder of *None beſides*, (*Heb.* 11. 6.) Thus the *Dehortative*, *Seek not*, is ſtrongly inforced and urged on by a vehement *Exhortation*, *Seek Thoſe Things that are Above. Seek* the *Greateſt* Things imaginable, and *Seek* them for *your ſelves* too. *Ye have not here a continuing City*, and therefore *Seek one to come.* For what ſays the Author of the Epiſtle to the *Hebrews?* The life we *have* is worth Nothing, compar'd with *That* we *hope for.* Which, being yet *hid with Chriſt in God*, we muſt *ſeek*, and *ſeek on*, till we *find it out.* Some things are Great which are not Good, and ſome are Good but not

Heb. 13.

not Great; But These are the *Good and Great Things*, which alone are *worth seeking*; and which we are not only *allow'd*, but *bid* and *bound* to seek after. In comparison with *These*, [*The Life which is hid with Christ in God*, *The Kingdom of God*, and *God Himself*,] we ought to slight the arrant * *Nothingness* of the Things here *below*, which by a pitiful *Catachresis* the World calls *Great*; and as devoutly *seeks* after, as after an *Heaven upon Earth*. So every *Hillock* is a *Great thing* with a Community of *Emmets* wherewith 'tis *Peopled*, thô 'tis not determin'd by Philosophers, whether (like *Bees*) they are a *Kingdom*, or (like some other Insects) a *Commonwealth*. But yet as *Great* as That *Hillock* does seem to *Them*, we know 'tis *no bigger* in respect of *all the Earth*, than *All the Earth* in respect of *Heaven*. And yet so it is, notwithstanding their littleness, and their contemptibility, we do no more excel *Them* in point of *Quantity*, *and Strength*, than they do *us* in the good *Qualities* of *Peace*, and *Prudence*. For all Communities of Emmets are still at Agreement among Themselves;

* Isa. 40. 17.

are

are never *indanger'd*, much less *destroy'd*, by any Intestine, or Homebred, either Divisions, or Insurrections. Whereas *We* have a *Kingdom so sadly divided against It self*, that wicked men hope, and wise men fear,) (and there is ground for a suspicion,) *it cannot long stand.*

§ 22. Now to shew the Real *Littleness* (the Prophet *Esa* calls it the *Nothingness*) of the *Great Things below*, being *weighed* in the *Ballance* with *Those Above*, It will not probably be amiss, to put them *Both* into the *Scales*; that so we may see how much the later *weigh down* the former. First the Great Things *below* are but *figuratively* such, and *secundum quid*; somewhat Great in *Appearance*, but not *indeed*; or only Great in their *relation* to what is very much less; and so an *Emmet-hill* is as *great* in comparison with its *Inhabitants*, as the whole Globe of *Earth* in respect of *us*. Whereas the Great Things *above* are Great *simpliciter*, and in *Themselves*; They are *absolutely* Great, and *without a figure*. In comparison with *Them*, all the Great Things *below* do presently dwindle into a *Point*. The very

very *Orb* the Sun moves in is 100000 times bigger than *all* the *Earth*; But in relation to the *Circumference* of the *Cælum Empyræum*, or but of That which is called the *Primum Mobile*, All the *Dimensions* of the *Earth* do immediately *vanish*, and *lose* themselves into a *Center*. Next the Great Things *Below* will sooner or later be sure to *fail* us, and so with very great reason they have the Title of *Uncertain* affixt unto them in Holy Writ; whereas the Great Things *Above* will *abide for ever*; There the *Crown* is *immarcescible*; nor is there only an *exceeding*, but an *eternal* weight of Glory. Again, the Great Things *Below* are mixt with *Troubles* and *Solicitudes*; the *Stream* of their Injoyment does never run *clear*; but what with *Crosses*, or *Cares*, is always *muddy*; whereas the Great Things *Above* do flow with such *Rivers* of *Delight*, as cannot be *mingled* with the least *Drop* either of *Sorrow*, or *Interruption*; in the *Presence of God is Life*, and most *sincere* pleasures for evermore. Again, the Great Things *Below* do only *exercise* our Thirst, if not *increase* it; Superfluity it self, does but

but *inlarge* a man's Appetite, and every man's *Avarice* is only *widned* by his Poſſeſſions: whereas the Great Things *Above* will give us a *plenary* Satisfaction. *There* 'twill be *one* of our Injoyments, *not to be able to Deſire*; All our *Longings* and *Ambitions* will be wholly ſwallowed up into meer *Fruition.* Beſides, the Great Things *Below* are very often by *God's Permiſſion*, in the *Diſpoſal* of the *Devil*; as is evident in the two Caſes of Holy *Job*, and the *Sabæans*; of the *Iſraelites*, and *Pharaoh*; of *Jeſus Chriſt*, and *Pontius Pilate*; of the Greek Chriſtians, and the Great Turk; of Innocent Travellers, and Highway Thieves. By which and many other Caſes there can be nothing more clear, than that the Great Things *Below* are by the *Sufferance* of *God* in the *Devil's Diſpoſal.* Whereas the Great Things *Above* are above his Reach: His *Chain of Darkneſs*, which is his *Tedder*, falling ſhort of That Region from whence He fell. Laſtly, the Great Things *Above* do all *legitimate* our *ſeeking*, and make it *gracious*; whereas the Great Things *Below* do increaſe its *Guilt.* And thence the

Great Things *Above* are ſtrictly *commanded* to be *ſought*; whereas the Great Things *Below* are under as ſtrict a *Prohibition*. Thoſe we *muſt* ſeek, with *Baruch*; But Theſe, with *Baruch*, we muſt *forbear*.

Theſe I think are All the Uſes we are to make of This Meſſage of God to *Baruch*; (beſides the Uſe I made of it by way of Anticipation on this Day Sennight;) and with Theſe I diſmiſs its full and final Conſideration.

A

FINIS.

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